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## EXTRACTS FROM THE HISTORY OF THE SUFFERINGS OF MR. DE MAROLLES,

TRANSLATED FROM THE FRENCH, AND PUBLISHED BY THE REV. JOHN MARTIN, IN THE YEAR 1790.

I. Mr. Lewis De Marolles was born about the year 1629, at Champagne, of an ancient family, very noted for their skill in law. He dwelt at St. Menehoult, where he exercised the offices of king's counsellor and receiver of the consignments; his religion making him incapable of any other post.

II. Mr. De Marolles was loved and esteemed by all those who knew him, because he was of a sweet and easy temper, and of a pleasant and agreeable conversation. Had he loved the world, he would have appeared among the learned with distinction; for he was a good philosopher and mathematician, and particularly skilled in algebra.

III. The edict of Nantz (granted, for the protection of the Protestants, by Henry IV. in the year 1598) was revoked by Louis XIV. in 1685. By this event, the Protestants in France were exposed to all the horrors of persecution. On the approach of this terrible tempest, Mr. De Marolles endeavoured to quit the kingdom, but was persuaded to settle in Alsace.

IV. Thus encouraged, but deceived, our martyr, with Mary Gommeret, his wife, (the daughter of Mr. Gommeret, formerly a famous and noted magistrate, of Sedan, and very high in the esteem of M. the Marshal De Fabere,) settled themselves at Lixim. He had four children: two daughters are now with their mother, in a society of ladies of quality, at Harlem; from whom they receive all manner of consolation. The two sons are in the service. The eldest, who had his leg broke twice, (once at the battle of Lauden, and, another time, by an unfortunate accident,) is an officer of the earl of Albemarle's regiment. The youngest is an ensign in the regiment of M. De St. Amand. Both of them are loved and esteemed by those that know them. They were very young when their father

attempted to go out of France; but God, who called him to glorify his name, and to carry, along with his chains, the good odour of the reformation, even to the Pretorium, suffered him to be stopped, with his whole family, on Sunday, the 2d of December, 1685, upon the territories of France, two leagues on this side of the Rhine, by one M. Bourbon, an aid-major of Strasburg, accompanied by two cavaliers. They were all of them conveyed to one of the prisons of the city, and put into a square tower, which stands on the middle of the river.

V. We must, in this place, hear what he saith himself:—"A little while after I had been here, M. the Marquis De Chamilly, governor; M. De La Grange, the intendant; together with the major, and aid-major, Bourbon, came to interrogate and examine me. I told them the naked truth of things, without disguise or dissimulation; after which they departed. The next morning, madam, the governess, gave herself the trouble to visit us. After having told us, that she sympathized in our disgrace, she said, there was a remedy to be had; that it lay in our power, and that we must obey the king's orders, and get ourselves instructed; and that she would send us some father Jesuits for that purpose. I answered her, that, as to my part, I found myself sufficiently instructed; but that I would not refuse to hear those whom she might do me the honour to send me."

VI. The 17th of January, 1686, he was removed from Strasburg to Chalons, with his family, where he arrived on Monday, the 28th of January. They carried them in a waggon, attended by M. Bourbon, the aid-major, together with an officer and five troopers. He was put into the prison of the city of Chalons, where he continued just six weeks. He was immediately visited by the bishop of Chalons, who is now archdeacon of Paris.

VII. During the first four weeks that our martyr continued at Chalons, he had liberty enough. The ecclesiastics, who believed themselves able to cope with him, at first, were eager to signalize themselves; but, when they found his constancy to be invincible, they locked him up in a dungeon, without suffering him to see any person, for the space of fifteen days. After which he was brought to judgment, the 9th of March, and sentence was pronounced against him by torch-light. Here follows a copy of his sentence:

—"We adjudge, that the said De Marolles is declared, proved, and convicted of being apprehended, endeavouring to go out of the kingdom with his family, contrary to his majesty's edicts and declarations. For reparation hereof, we have condemned, and do condemn, the said De Marolles, prisoner, to serve the king for ever, as a slave, on board the galleys; and his personal goods and chattels forfeited to the king, by this our sentence, judgment, and decree. Done in the council chamber, or open court, the 9th of March, 1686. Signed, at the bottom, Sebille, C. Jour-

dain, J. Jourdain, Baugier, Le Vautrel, Deu du Vieux Dampierre, Rambourgh, all counsellors to the king, in the bailiwick and presidial court of Chalons, in the year and day above mentioned.

(Signed) DOMPMARTIN.

"Signed and delivered the present copy to the said Lewis De Marolles, prisoner in the royal jail of Chalons; nominated in the sentence above transcribed, speaking to himself, that he may not plead ignorance."

VIII. The 9th of March, when sentence was pronounced against Mr. De Marolles, was on a Saturday. The Monday following, they took him out of the dungeon to convey him to Paris, attended by three archers from Chalons. The youngest of his sons (the eldest being gone from that city) presented himself, upon the way, to accompany his father. The archers suffered him to ride in the waggon with him, and treated the prisoner with as much civility, as could be expected from that sort of persons. They had a certain respect for him, which virtue begets in the hearts of the most barbarous. They told him, they did not fear he would make his escape out of their hands, and they did not mind to guard him with that severity and exactness, which they generally used towards galley-slaves.

He arrived at the Conciergerie* on Thursday, the 14th of March, 1686. His son went with him into the chamber, where they immediately put the prisoners, that came from all parts, till they informed themselves of the nature of their condemnation. The night approaching, he asked if he might return the next day, to see his father. They told him, he might; but, coming thither the next morning, he was told, he must see him no more. I find a note, wherein he hath written as follows:

"I was put into a dark dungeon, where I have been these two months, without seeing any body. On Saturday, the 11th of May, 1686, I was brought before my judges, at the court where criminal causes are tried; but, contrary to what was usual, my judgment was deferred till Tuesday, the 14th of the same month, and my condemnation of Chalons was confirmed the same day. About two o'clock in the afternoon, they put the irons upon my hands, put me into a coach, and I was carried to La Tournelle, where I entered, making the 26th galerien."

IX. As soon as he arrived at La Tournelle, and was loaded with chains, having some spare moments to write to his family and friends, he employed those moments to their comfort, by giving them an account of the state of his soul, and the tranquillity of his heart; putting his trust in God, and counting himself happy in that he suffered for the glory of his name and of his truth.

* So they call, at Paris, the common jail of that place; such as our Newgate, in London.

X. In one of his letters, dated from La Tournelle, the 6th of May, 1686, he says,— "I was put into a dark dungeon in the Conciergerie, where I have been buried for these six months. On the morning of my arrival, I was twice brought before the procurator-general, in a chamber of the Conciergerie. I returned such answers to the questions which he put to me, as Jesus Christ inspired me with, according to his promise. He made me another visit, and gave me this testimony: That it was admirable to see me do that for error, which none of them, perhaps, would do for the truth."

XI. In another letter, dated from La Tournelle, the 2d of July, he informs us of a combat, in which he had yielded up, against his own heart and mind. He confesses, that, being in the prison of Chalons, the tears of a wife and family which were dear to him, and which were not able to move him at Strasburg, joined to those of two brothers-in-law, who came to see him at Chalons, induced him to accept certain proposals, which were made to him by two of the most eminent and considerable persons of the province. I have been informed, that those proposals were to desire his liberty, in order to instruct himself more fully in the controversies which occasion our separation from the church of Rome.

"But," saith he, "a few days after, God having given me to understand my fault, and having afforded me an opportunity of repairing it, I embraced it with joy, fervency, and tears; and that Father of mercies, who knows how to produce light out of darkness, made use of my infirmities, thereby to give me that strength and steadfastness which I have since had. This gives me reason to hope, that he will continue this favour to me unto the end; and that he will always proportion his gifts and graces to the trials to which it shall please him to expose me. The preceding trials missing of their end, they made me new offers, which affected me yet less than the former. I rejected them all, without deliberating upon them; at which they were so enraged, that I was, the next day, put into a dungeon, where I lay thirteen days before my condemnation.

"This passed at Chalons.— Being in the Conciergerie at Paris, one of my friends, tutor to the children of the king, and Madame Montespan, came, with his majesty's permission, to see me. He proposed I should go to the bishop of Meaux, to get myself instructed, (this is their way of speaking.*) I returned him thanks, and assured him, that it was not in the power of time to change my light and knowledge; and that I was persuaded the bishop of Meaux could not satisfy me, any more than the other bishops which I had already seen."

XII. After having languished two months in a dungeon, he was brought before the court

* A court compliment, to seduce the unwary.

on Saturday, the 11th of May, 1686. We are informed of what passed there, by a letter which he wrote to his sister-in-law, dated from La Tournelle, the 17th of May:—

"I have been two full months with seven miserable wretches, condemned either to the galleys, or to be hanged, or broken alive upon the wheel, in a dungeon, so dark that I could not well discern their faces. They have all been troubled with rheums and fluxes, which God hath preserved me from, although I am old, and they all of them young. The 11th of this month, I was taken out of the dungeon, (contrary to my expectation, for I expected they would let me rot there,) and brought to the criminal court to be judged. The president of the house, who was at the head of my judges, ordered me to sit down upon the prisoners' stool, and take my oath to speak the truth. I answered to all he desired to know of me. After which, he made me an exhortation, and bid me think seriously with myself; that it was not they that should judge me; but that the declaration of the king did expressly mention my condemnation.—I returned him thanks for his goodness which he expressed towards me, and told him, that I was in no great trouble to deliberate; that my resolution was fixed long ago, and that I resigned myself to the court, and was ready to suffer the penalties to which they should see fit to condemn me; that, how great and severe soever they might be, they would be less uneasy to me, than to act against the light of my conscience, and live like a hypocrite. They ordered me, thereupon, to withdraw, and I was conveyed back to my dungeon. I expected to be conducted, in the afternoon, to La Tournelle; but they deferred my judgment till Tuesday following, the 14th of May; and, three or four hours after, they came to carry me away; they put manicles upon my hands, and so conducted me, in a coach, to La Tournelle.—The governor of Tournelle, knowing who I was, and being informed of my crime, caused me to be treated with as much gentleness as could be expected in that place. They were contented to put a fetter upon one foot; but, the next morning, he came to tell me, that he had received orders which very much afflicted him, which were, that the king had commanded, that the chain should be put upon my neck. I thanked him for his goodness which he expressed towards me, and told him, I was ready to pay a respectful obedience to the orders of his majesty. I laid aside my hat; they took the chain from off my foot, and put me on another about my neck, which does not, I believe, weigh less than thirty pounds.—Thus you see, my dear sister, the state and condition which the wise providence of God hath chosen and allotted for me, out of a thousand others, in which he might have placed me. I expect, from his mercy, strength and constancy to suffer all for his glory and my own salvation. Do not afflict yourself at my

condition, my dear sister; it is more happy than you think for. Weep not for me. Keep your tears for so many miserable wretches who live not so contentedly as I do. Grant me the assistance of your prayers. I assure you, I do not forget you in mine."

"Monday, the 27th of May, 1686, between seven and eight o'clock in the evening, a counsellor, belonging to the court of La Tournelle, who sat next to, and on the right hand of, the president of the house, when I was brought into the court, before my trial, came to visit the prisoners at La Tournelle. After he was gone out, Mr. Le Roi, our head keeper, took me out of the place where we are, and brought me into a chamber, which is called the council chamber, where the counsellor waited for me. I had my chain about my neck.—He told me, with all the ingenuousness and candour in the world:—All our assembly, Sir, are touched with grief, for the misery to which they know you are reduced; and I come to solicit you to deliver yourself out of it. We know that you have lived like a very honest man, and that you proceed from a very good family. Consider with, and examine yourself, by the rules both of policy and conscience. Before seven or eight months are at an end, your religion shall be no more mentioned in France. Even at present, there are very severe edicts against the new converts, who do not do their duty. In other places, your religion hath been extinguished these 130 years. But I do not come hither to dispute with you about it. You know, that it hath subsisted and continued in the kingdom only upon sufferance and toleration, and out of a necessity of appeasing and putting an end to the troubles. It lies wholly in your power to advance yourself higher than you have ever yet been, and to procure peace to your family.

"I answered, that I was very much obliged to their illustrious assembly, for passing so favourable a judgment upon me, and for the goodness they express towards me; and to himself in particular, for the marks which he gave me of his good will; that I did return them all a thousand thanks; but that nothing should ever be able to make me do any thing against my conscience, and that I had but little regard for all the advantages of this life; that, if it were true I was in an error, and it should please God to convince me of it, by giving me new light and knowledge, I should not fail to follow them with much zeal and joy, out of a sole view to the glory of God. I said, moreover, that the edict of Nantz was to reward the good services which Henry the Fourth had received from Protestants, rather than to appease the troubles which were then allayed; the arms being laid down, and the king in the peaceable possession of the crown. I said nothing of religion, because he said that he was not come to dispute with me about it. This good counsellor went away a little after, desiring me to think seriously

upon what he had said to me. Mr. Le Roi told me, as he carried me back, that this counsellor was sent as a commissioner, by the court of La Tournelle, to speak to me from the part of that famous society, who were never touched with so much trouble and compassion for any person as they were for me. This counsellor's name was M. Reynaud."

XIII. Mr. De Marolles wrote several letters, about this period, to his wife, children, and friends. He wrote also one to Mr. Jurieu, the 2d of July, in which he tells him—

"The manner of my sufferings, and the good eye with which God makes me regard all my sufferings, persuade me, that he will give me grace to continue faithful to him, even unto death. I do not fix my eyes upon the condition in which I am, which troubles and afflicts those that see it, much more than it does myself. I place them solely upon the rewards which God hath promised to all those that fear his name. I am certain, that the light afflictions with which he is pleased to visit me, will produce in me, according to his divine promises, an eternal weight of exceeding great glory. I comfort myself, because the sufferings of this present time, are not worthy to be compared with the future glory which is to be revealed in us. I put my trust in what St. James says,—'Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' I rejoice that our Saviour hath pronounced those 'blessed,' 'who suffer for righteousness sake.' Thus, Sir, I make all my glory and happiness to consist in this: That my Redeemer doth not count me unworthy to suffer for his name's sake. I fix my confidence upon the eternal Rock. I put all my trust in Him. I expect help and succour from Him alone. I persuade myself, that nothing shall be able to move me, fixed upon so solid a foundation. This, Sir, is my usual occupation, as much as the infamous place, where I am confined, will permit. I call it infamous, because there is not an honest or virtuous word to be heard there. It resounds with nothing but filthiness and execrable blasphemies. They make such noise and tumult all day, and for the greatest part of the night, that I could scarcely, heretofore, meet with one happy moment to lift up my heart to God. I was so overwhelmed with drowsiness, that I often fell asleep before I had made an end of my prayer. When I awaked about three or four o'clock in the morning, I endeavoured to keep myself awake, that I might, while the place was free from noise, pay my homage to God with some attention. I have more liberty these ten or twelve days; for, when it is fine weather, they suffer the chain to go out, and abide in a court all day, excepting six of us, who are kept locked up all day. I spend one part of this time in reading, meditation, and prayer; and I likewise take the liberty to sing

some psalms, as I have done in all the places of my imprisonment, without ever being complained of for it. You shall have, in a few words, an abridgment of our misery:—We lie, fifty-three of us, in a place, which is not above thirty feet in length, and nine in breadth. There lies, on the right side of me, a sick peasant, with his head to my feet. There is scarcely one amongst us who doth not envy the condition of several dogs and horses. This makes us all desire the chain may quickly depart. They conceal the departure from us, but, as far as we can judge, it will depart next Saturday. We were yesterday ninety-five condemned persons in number; but two of them died that day, and one to-day. We have still fifteen or sixteen sick, and there are but few who escape it. I have had five fits of the tertian fever; but, I thank God, I am very well recovered, and in a disposition to make my journey to Marseilles. We shall take in some of our brethren at Burgogne, who are condemned to the chain, for the same cause I am, who have the honour to be the first condemned by the parliament of Paris."

XIV. We have likewise two other letters, which a German minister wrote to Mr. De Marolles, in the Latin tongue, full of instruction and consolation. In one of the answers which our martyr made him, he begs the assistance of his prayers, and adds—

"Hoping that, by means of the powerful assistance which several other servants of God, as well as you, afford me, my sufferings will end in the glory of our Creator, the edification of our brethren, and my own salvation. When I reflect on the merciful providence of God towards me, I am ravished with admiration, and do evidently discover the secret steps of Providence, who hath formed me, from my youth, after a requisite manner, to bear what I now suffer. I have always had but little love for those things which worldlings esteem and admire. I have had more care to provide for my soul, than for my body. Although I acknowledge, to my shame and confusion, that I have not served God so faithfully as I ought to have done, and that I have not been so thankful as I ought to have been, for so many benefits and favours which he hath conferred upon me. Yet, I have always had a zeal for his glory, and for his truth. These are the holy seeds which he hath had the goodness to preserve in my heart, which, in this time of desolation, begin to produce in me the excellent truths, the sweetness of which affords me a pleasure I am not able to utter and express to you. It is this happy condition, in which I am, which assures me, that God will finish the work that he has begun in me. I believe I may say, with his faithful apostles, that 'I am confident, that neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love which God hath shewn me in his Son,

Jesus Christ.' I can truly and sincerely say, Sir, that the prisons and dark dungeons in which I have been confined for above these six months, and the chain which I now carry about my neck, have been so far from shaking the holy resolution which God hath put into my heart, that it hath only strengthened and confirmed it. I have sought God in a quite different method, in my afflictions, than ever I did in a state of prosperity; and, I may say, that he hath suffered himself to be found by me. He hath very delightfully communicated himself to me, by the sweetness of his consolations. In the midst of the transitory afflictions, which it is his will that I should suffer, he hath made me to taste of solid good things. The evils with which I am threatened, do not at all terrify me. If they are violent, I am not in a condition to bear up long against them; and so a Christian death will put a happy period thereto. If they are moderate, I shall have reason to bless our God for it, who shall continue his favour and goodness towards me. These considerations make me look upon the time to come with the eye of constancy and assurance."

XV. They offered him his liberty, only upon condition that he would promise to endeavour to get himself instructed, without setting any limited time.—"At La Tournelle, the 17th of July, 1686, ten or twelve days before our departure from thence, an advocate of the court of parliament came to see me, accompanied with a lady, who was unknown to me, and Madam Lamoliu, who had done me the honour of a visit in the prison of Chalons. She was the wife of a treasurer of France. She testified, by her tears, that she was sensibly touched with the condition in which she saw me, and that she wished, with all her heart, that she could procure my deliverance out of the misery which I suffered.—The discourse fell upon the proposal which had been made me some days before, namely, to go to the bishop of Meaux, to be instructed. The advocate began to speak upon this point, and employed all his rhetoric to prove, that I ought to accept of that offer; and said, he did not believe that I could advance any sufficient reason to the contrary. When he had made an end of his discourse, and given me place to speak, I answered, that I thought myself very much obliged to do as I did, for the following reason:—I said, that in the conferences which I had with the R.R.P.P. Jesuits at Strasburg, they had not given me any manner of satisfaction on my objections; that the same answer, or much to the same purpose at least, had been given me at Chalons, and that I had read the same things in the works of the famous Mr. Arnaud; and, since they had not satisfied me in that author, they could not afford me more satisfaction elsewhere. I said, that I was very strongly persuaded of the truth of my faith, about which I had no manner of doubt; and that I feared it was tempting God to accept the offer which they

made me; that, on the other hand, the space of eight months I had been confined, had inured me to sufferings; that, by that means, God had discovered to me the vanity of this life, and all that is here below; that, thereby he had broken asunder most of the bands and ligaments which engaged me to the world, and had put into my heart a great disrelish for the earth, and an ardent desire after heaven. I said, that I esteemed this state sufficiently to think seriously how to preserve it. I added, that all the civilities which I was persuaded I should receive from so famous and noble a prelate, and the considerable alteration which would happen to my condition, would make me, within a few days, forget all my miseries, and would root in my heart the love of the world, and pleasures of life, more strongly perhaps than ever, to plunge me again into misery, without any certainty of receiving so much favour and assistance from God therein as I have already received. I said, that, for those reasons, I had resolved to follow my vocation, and to end my days in suffering, if it was the will of God. That, as to the rest, I did, with very great acknowledgments and thankfulness, receive the tokens which he gave me of his charity and affection.

XVI. We have given an idea of his piety and his conflicts, we must lay him open on all sides, and consider this great soul in all the different occurrences and concerns of life. His God possessed and wholly filled him; after which, the cares of his family succeeded in their order. Upon his first coming to La Tournelle, he acquainted his wife, with that freedom of spirit, which he generally used. He says,—

"I informed you, my dear child, that my judgment was confirmed this morning, by sentence of the court, and that I am, at present, at La Tournelle, with Mr. Le Fevre, which is no small comfort to me. Although I have a great desire to see you, yet it is so hot, that I advise you to stay till to-morrow morning: but send to me, immediately, De Marolles and his brother, that I may have the satisfaction to see them, and to receive a true and exact account of your state and condition. I meet here with something more agreeable and more grievous than in the dungeon; but we must submit to all."

*(To be continued.)*

## THE EVILS OF WANDERING.

"*As a bird that wandereth from her nest, so is a man that wandereth from his place.*" Prov. xxvii. 8.

THE labour and difficulty which the bird finds in procuring herself a nest, and the comfort and safety she enjoys in it, preserved from the inclemency of winds and weather, seem to be sufficient reasons why she should constantly tenant her habitation, and not needlessly leave her home. Yet it appears, that even "a bird may wander from her nest," and, without com-

fort and satisfaction, be exposed to all the dangers which a bird, thus circumstanced, must necessarily encounter.

There is, doubtless, a moral lesson conveyed in this proverb, by Solomon, writing under the influence of the spirit of wisdom; and many persons may find counsel and reproof by observing its meaning. Of these we may particularly notice, the inconsiderate *student*, the improvident *tradesman*, the unsteady *worshipper* of God, and the roving *pastor* of a church. Each, and all of these, will find, by the painful results occasioned by a vagrant mind, and a versatile conduct, that "as a bird that wandereth from her nest, so is a man that wandereth from his place!" and, that, "*as the bird, by wandering, so the curse causeless shall not come*," Prov. xxvi. 2.

The *student*, while provided with the means of knowledge, has a comfortable retreat from the cares and anxieties of life, exceedingly favourable to his present advantage and future comfort. But to improve these, to promote the designed end, requires a constant and uniform attention, and a fixedness of mind to his appropriate employment. Intensity of application, and a conviction of his peculiar privilege, are absolutely necessary to his attaining an eminence of character in the literary world. But few youths properly appreciate their distinguished favours; and there are certainly some, who altogether neglect them. Inconsiderate and vain men pursue other ends, and thus despising the instructions of their teachers, wasting their invaluable time, and forgetting the important objects they ought constantly to seek, they learn, when it is too late, when their precious opportunities are for ever lost, that, "as a bird that wandereth from her nest, so," &c.

The *tradesman*, furnished with the means of comfortably procuring support for himself and family, and of preventing the miseries of poverty and want, is laid under an obligation of exerting all his powers, and of improving all his time to secure the advantages of his situation. Reason and revelation unite and enforce the necessity of his "keeping at home," for the purpose of "providing for his own house." Indolence and sloth will infallibly introduce the evils, which an active attention to business will usually prevent. Whereas, a gossipping and inconsiderate conduct, leading him to prefer the alehouse to his shop, will eventually prove, that "his poverty will come as one that travailleth, and his want as an armed man." Many such improvident tradesmen have felt, when the cold of adversity have pinched them and their families, that they were without a "nest" to shelter them, and that, "as a bird," &c.

The *unsteady worshipper* of God is a character not unfrequently to be found in our congregations. When he first united himself with the people of God, and became an attendant at the "house of prayer," he seemed to consider, that neither comfort or happiness

could be found but in an attendance upon the ordinances of public worship. At that period, his seat was never empty; the labours of his minister were never neglected, and but seldom unattended with edifying effects. His spirit exemplified the influence of the truth upon his heart; and his example and prayers were the occasion of exciting and animating others to a regular observance of the means of grace. The usefulness of his life, at this time, was only exceeded by the peace and tranquillity of his mind. The place of worship was to him as the "house of God," and the secret recesses of the closet as the "gate of heaven." But since he became indifferent to the public services of religion; and to gratify a restless and dissatisfied mind, has gone from one place of worship to another, to hear every new preacher, to whose character any kind of novelty was attached; he has become uncomfortable in his feelings, and unlovely in his temper and conduct. Unsteady and unhappy, he finds fault with every thing around him, and, generally, most of all, with what he calls, the unedifying ministry of his pastor. Through the influence of such an unamiable disposition, he gradually loses the esteem and confidence of his fellow-worshippers, till at length he sinks into insignificance and disesteem, and finds, by the universal neglect with which he is treated, that, "as a bird," &c.

The *roving pastor of a church* exposes himself to difficulty, and the people of his charge to danger, by frequent absence from his congregation, or by neglecting to give himself wholly to the duties of his office. If his mind be divided by pursuing objects inconsistent with his peculiar employment, or distracted by worldly associations, he will be prevented from "giving himself continually to prayer and the ministry of the word." Barrenness of soul, and a want of spiritual energy, will both be felt and discovered; his conversation and ministry will be sapless and uninstructive. Instead of experiencing "the sabbath a delight, and the holy of the Lord honourable," he will frequently feel, if he does not say it, when engaged in the preparation for the pulpit, and when employed in preaching the gospel, "What a weariness is it?" Is it not a fact, which cannot be denied, that such a frame of mind is frequently produced by "wandering from his place?" Have not the holy scriptures, and the closet, at such seasons, been awfully neglected? Are not such painful exercises of soul the natural results of neglecting to pray for the promised "supply of the spirit of Christ?" May it not arise from attending to sacred employment, rather as the duties of a secular office, than as the devotional engagements of a servant of Christ? Is it any wonder if he who "warreth, entangle himself with the affairs of this life," that he should not "please HIM who hath called him to be a soldier?" If a shepherd be not "careful

to consider the state of his flock, and look well to his herds," is it at all surprising that the 'hungry sheep look up and are not fed?' "Yea, is it not natural to expect, that the field of the sluggard, and the vineyard of the man void of understanding, should be all overgrown with thorns, and nettles should cover the face thereof, and the stone wall thereof be broken down?" Should it occasion any surprize, that the appearance of the church and congregation where such a man is minister, should resemble more the desert wilderness than the fruitful and well-watered garden? Is it at all wonderful that such conduct should produce dissatisfaction and neglect among the people, and terminate in the *resignation* of the pastor? It is not intended by these remarks to give pain to the humble, but unsuccessful minister; nor to him who is *necessarily* engaged in the affairs of this life, whilst he is not *entangled* by them; nor to him who, though frequently from his people, has good reason to conclude, that the general interest of the cause of Christ is promoted by his labours among remote congregations, or by his attention to *religious* engagements, not immediately connected with the duties of his pastoral office. But if his wanderings and journies arise from an indolent disposition; or from a love of worldly pleasure; or from a restless spirit, constantly wishing for novelty and change; or from the love of popular applause; then, indeed, the censure which such a spirit and conduct demands, must fall heavily upon such pastors! It was a homely, but just satire, employed by the puritanical bishop Latimer, against those bishops, in his time, who were lords in parliament, and comptrollers of the mint. "I should like to know," said he, "while they are comptrolling the mint, who is comptrolling the devil at home in their parishes? To be a comptroller of the mint," added he, "is too much for half a man; and to be the bishop of a diocese is too much for half a man: it requires a whole man to do either properly!" To be the useful and respected pastor of a single congregation, if all the various duties which devolve on such a person, be performed with any tolerable degree of propriety, requires the "whole man." The writer feels confounded in comparing his own spirit and conduct with the importance of the pastoral office, and only expects forgiveness for past neglects, and "grace sufficient," for future engagements, from HIM who is both "a faithful and merciful High Priest over the house of God." Fully convinced, however, that, "as the bird that wandereth from her nest," so will every pastor be "who wandereth from his place." It is his earnest prayer, for himself, and for all the ministers of Christ, that "the very God of peace may sanctify us wholly; and that our whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

IOTA.

## RUTH AND NAOMI.

How often, in this world, have the children of God been afflicted! Many have been the sorrows of the righteous. Abraham, and Lot, and Job, and Jacob, and Moses, and Naomi, are examples of affliction and patience. Now they rest in heaven; but, once, they mourned on earth.—Naomi was a possesser of grace. She trusted in God, was attached to his people and worship, and lived so piously, as to induce a Pagan to renounce her gods and choose Jehovah. But, behold how she suffered! Famine drove her from Bethlehem; for, although the name signifies "a house of bread," it did not afford enough for its inhabitants. She left her native place full. She possessed a husband, two sons, and, probably, considerable property; but is now a widow, and her children are dead. She is returning empty to the land of Israel, having left the bones of her family in Moab. At every step she feels a pang, as she retreats from the spot where their remains were deposited; as she approaches Bethlehem, and recollects what was possessed when she first left it; and all who behold her, see a woman with a sorrowful countenance. She is thin, pale, bending under age and care, with weeping eyes, and a pained heart. But the cup, which is in the hand of the Lord, is full of mixture. Here is judgment and mercy sweetly united. She loses much, but she (we had almost said) gains more; for, only listen to the artless and impressive language of Ruth, chap. i. 16, 17.

1st. This is the language of *affection*. Of this kind, the scriptures give us several striking examples. After years of agonizing separation, Jacob and Joseph meet again; and how moving is the sacred picture of the interview, Gen. xlvi. 29, 30. Absalom is slain, and, when David is informed, how pathetic is his language, 2 Sam. xviii. 33. But, in this respect, our text cannot be surpassed: It is the language of powerful feeling.—"Whither thou goest, I will go." Thou art going to a country which I have never seen; and, if I accompany thee, all my relatives and connections in Moab must be relinquished; but I will not leave thee.—"Where thou lodgest, I will lodge." Thou art, indeed, but indigent, and thine will be but a poor dwelling place, and a humble bed; but I will share it with thee.—"Thy people shall be my people." I do not hate the Moabites, but my soul is so united to thine, that the people from whence thou didst come, shall be mine.—"Thy God shall be my God." I esteem him as the only living and true God; but it is an additional pleasure, that He is the God of Naomi.—"Where thou diest, will I die, and there will I be buried." Thou wilt, probably, first fade, as the leaf, and drop from the tree; and, when thou fallest, I will fall; in the same town, or house, or bed, will I also die; and, in the same grave, shall my body sleep, till the heavens are no

more! Lovely and pleasant we have been in our lives, and in death we will not be divided.—Is not this the language of pure affectionate feeling? If Ruth had not loved her, what was there in this matron to justify such an address? Lively wit, and gay spirits, and light, amusing conversation, if they had been possessed, were now for ever laid aside. An interesting melancholy clothed her countenance, the effect of sorrow and patience! She often wept, but calmly looked through those tears to God, who was soon to wipe them away for ever! But, alas, the young are too trifling, generally, to behold a charm in such things, such dull things as these—Nor was she rich, but returning, in great indigence, to Bethlehem, putting her trust in God, who has ever been the dwelling-place of his people. But Ruth loved Naomi for her own sake. It was the good mother of her husband, and the pious child of God, that she esteemed. To Ruth, Moab promised riches, respectability, and ease, while Canaan presented penury, contempt, and sorrow. But these excellent women could not separate, and, if their hearts must bleed, it must not be alone. A last look, a final kiss, a parting tear, are what Ruth could not endure. Separated, said she, we must be,—but it shall not be till death!

2dly. It is the language of *gratitude*. To every voluntary agent, from whom we receive any benefit, this is a debt which we all owe. This ought to be a law of our hearts towards our Father who is in heaven, and his creatures who are on the earth. The grateful mind thus inwardly reflects: "I am greatly obliged; what return shall I make?" The holy soul piously labours to form an accurate account of the mercies of God, and, having cast up the sum, exclaims,—"What shall I render to the Lord, for all his benefits?" This generous disposition excites a vigilant observation of events, in order to find an opportunity of making some return for what has been received. It uses and enjoys the gift, but wishes to serve the benefactor; and, when the moment arrives which gives this opportunity, how promptly is it seized and improved! Jehovah raised the house of David, and David will build a house for God; and, when this is refused, he does not sullenly say, "Well, if I may not do as I please, I will not do any thing;" but he rejoices to prepare the materials, 1 Chron. xxix. 13—16. Thus, let all the servants of God improve the opportunities they may possess, of serving God and his church, until "the night cometh, in which no man can work."—It was this temper that Ruth cherished; for the kindness of Naomi had impressed her heart, and she now returns it; nor did she forget the affection of her husband, and it is repaid to his mother. This lovely young woman said,—"The hand of God hath touched her, and I will share her sorrows, and thus alleviate them. Her husband and her children are taken away,

and I will, as far as possible, help to fill up the chasm which death has made. To the grave I will be her companion; we will mingle tears, and our exertions shall be united; and, when she can no longer strive, I will toil, with increased ardour, to support her. When she is dying, I will sit by her bed, and, if possible, anticipate her wants, and comfort her heart. When she is dead, I will weep by the side of her grave; and, when God shall take my breath away, where she lies, there also will I be buried."

3dly. This is the language of *piety*. Thy God shall be mine.—Of all Ruth's resolves, this is, by far, the most important; for godliness hath the promise of this world, and of that which is eternal. United to the good matron in heart, she will be so in all other possible things; in journeying, in lodging, in people, in the bed of death, in the peaceful grave, and in the worship and service of God.—This was not a constrained, but a voluntary resolution. It was not like the fire obtained from a flint, procured with difficulty, and gone in a moment: but it was a pure stream, issuing from a living fountain. With a very good grace, as too many would think, she might have listened to the words of Naomi, (ver. 11;)—have wept, have kissed her, and gone back again, as Orpah did, ver. 14, 15. What plausible excuses might have been made! "Moab is my native land;—my parents and my kindred are there;—there flourishes the religion in which I was educated;—and there are the gods which my fathers have ever adored!" But, instead of this, Ruth said,—ver. 16, 17.—This was like Moses, who refused to be called, &c. Heb. xi. 24—27. This lovely woman, like Mary, chose the good part, which is never to be taken away; and all the saints are, in the day of God's power, made willing to choose the Lord for their portion, the divine oracles for their guide, Christ for their king and their Saviour, and a holy heaven for their final resting place.—This resolution of Ruth was steadfast. Orpah, also, resolved, (ver. 9, 10,) but was easily induced to change her mind, (ver. 14.)—It seems that her heart was unsanctified, and, while she loved Naomi, and appears to have been an amiable woman, she esteemed her own gods and people more than the children of Israel, or the God of the Jews.—Here is the sovereignty of divine grace; for one is taken, and another left!—Ruth renounced her native land, her relatives, and her former deities, and chose to share the lot of a poor, but pious widow, and to adore the God of Israel alone. Jehovah was every thing in her esteem; nor was she unwilling to wait till death for a heaven, in which the days of her mourning would be ended. Noble choice!—Wise resolution!—Orpah was wise for a moment, to be a fool for ever! while Ruth refused the pleasures of sin, for a short period, and gained the riches of eternity!

## THE LATE HURRICANE IN JAMAICA: WITH REFLECTIONS.

*Extract of a Letter from a Friend in Jamaica, dated Kingston, October 31, 1815.*

"We have had a hurricane: but how shall I give you any idea of its effects, or the distress and consternation of many persons? We had received dreadful accounts, for a considerable time, of damage at sea, occasioned by several gales; especially to our homeward-bound July fleet, many ships from which were lost on the 9th and 10th of August; but this you, no doubt, have heard of. Since that period, we have been continually hearing of storms in different parts of the Atlantic; and not less than eighty-five vessels were said to have been lost among the West-India islands.

"During all this time, we had very sultry and cloudy weather, lightning almost perpetually, and the most tremendous peals of thunder I had ever heard, daily, for two months. At length, on Tuesday, the 17th of this month, the sky presented an unusually alarming appearance, not a breeze was felt, the sea roared as if violently agitated, while all beside was as still as death.

"This was to me the most awful period of the whole. My apprehensions of what might be the result, were greater than my terror during the storm, especially as night approached: but, placing our only confidence in divine protection, we retired to rest. About midnight, we were awakened by the violence of the wind, accompanied by heavy rain. This continued the whole of Wednesday without intermission, and the succeeding night was terrific beyond description. The house shook to the foundation. The returning morning brought no other alteration than an increase of the fury of the storm. Thus we passed the whole of Thursday, appalled by the roaring of that which was spreading devastation around us. We were in darkness, as we were obliged to bar up every window and door of the house as securely as possible. The night passed the same as the former; but, in the morning of Friday, it happily began to abate, the wind was moderate through the day, and we were occasionally favoured with the cheering rays of the sun.

"This is said to have been the most dreadful storm that has visited the island, in the memory of the oldest inhabitant; perhaps, the most destructive that ever was felt here. Had it been wind only, without rain, the calamity would not have been so great. To give you any tolerable idea of the injury that has been sustained in the country, would far exceed my powers of description, and present a dismal catalogue of human woes. This town is so sheltered by the surrounding mountains, that the damage here is comparatively trifling; ours is only the loss of our garden walls, and an aged date-tree, which, I suppose, had weathered many blasts, but is now laid prostrate: happily it

did no injury in its fall, though very high and of great weight. Most of the fences in the town, a great number of trees, several small houses, and part of the barracks, are blown down; and the military hospital, which, at the time, contained upwards of seventy sick persons; but, happily, not one life was lost there. The accounts of the shipping in the harbour, and on all the north and east coasts, are truly distressing; many fine vessels driven ashore, and dashed to pieces; scarcely any but what have received some injury. But worst of all are the accounts we daily receive from the country, amongst the plantations; almost every day brings fresh tidings of distress: some have lost their crops, some their houses, and works built for the manufacture of sugar, rum, coffee, &c. which were very extensive, some lately erected at the expense of thirty thousand pounds; others have lost their negroes, stores, cattle, provisions, and stock of every kind; and, in several instances, not only the houses with the inhabitants, and all that they contained beside, but even the land on which they stood, is carried away by the violence of the torrent; rivers are formed where there was before a flourishing plantation; and rivers that had flowed for ages, are filled up by the immense quantity of earth, trees, houses, &c. that have been blown down and washed into the beds of the rivers; roads that had existed time immemorial, have now disappeared, so that the face of the country is quite altered, and the crops not only destroyed for this year, but for the future, being torn up by the roots. A letter in our paper of yesterday, says, 'The river presented a sad spectacle, the torrent bringing down a variety of articles of furniture, with the bodies of six negroes and a white person.' Another, speaking of one of the nights, says, 'About this time, the ground below the negro houses began to break, and the first was carried away, with its inhabitants, seven in number, down a precipice about three hundred feet; several others succeeded. Thus the night continued, without the least hope of our seeing the dawning of the morning; but it only came with fresh horrors; as soon as day-light permitted us to see the danger we were in, nothing but immediate dissolution could possibly be expected; the land still continued breaking nearer the dwelling houses, and threatened burying us in the ruins every moment; hemmed in by rivers and broken ground on every side, nothing now remained but a firm reliance on Almighty God for our deliverance from this destructive scene. The cries of the negroes for the loss of their friends and children, presented a scene which it is not in the power of man to describe.'

"I can only add, with the deepest gratitude and thankfulness, that we are well, and have suffered no inconvenience but colds from the dampness of the house."

Such an account as this must deeply impress the heart of every one who hears it; though but a few of the highly-favoured inhabitants of England can pos-

sibly form an adequate conception of a West-India hurricane.

*Jamaica* is an island of considerable importance, situated in the Atlantic ocean, about 4000 miles S. W. of England. Its centre lies in about 18° 12′ N. latitude, and about 76° 45′ W. longitude. It is 150 miles long, and, at a medium, about 40 broad. The number of its inhabitants, according to Mr. Edwards, is about 30,000 whites, and 261,400 negroes and people of colour. The trade of this island, though fluctuating, is very extensive. It produces sugar, rum, coffee, cotton, indigo, and a vast variety of other useful and valuable articles.—The country is, in general, the most picturesque and beautiful. It is well watered; for, though in the torrid zone, it has 100 rivers, whose waters perpetually flow clean and sweet. Its mountains are covered with woods, which never lose their verdure; for here is a "perennial spring." The trees, of various hues, which every where adorn the hills, appear in gay confusion, and form cool and pleasant retreats. The valleys, covered with sugar-canes and fruit-trees, add their charms to the scene; the latter producing an abundance and variety of that which is pleasing to the palate, as well as grateful to the eye. But Jamaica is not a Paradise; its earthquakes, its hurricanes, its periodical storms, &c. &c. are such drawbacks upon its advantages, that we need not envy the situation of its inhabitants.

Having mentioned these particulars respecting the island, I will conclude by a reflection or two on the recent catastrophe.

1. In this event, we have a striking evidence of the existence, power, and providence of God.

Surely, he must have travelled far into the gloomy regions of infidelity, who can contemplate such an event, and then deliberately say, he does not believe that there is a God, who governs the universe by his power, and orders the events which transpire, according to his own will. If these are not truths, why was not the whole of Jamaica destroyed? Why do not these destructive hurricanes occur at every return of the "stormy seasons?" But the truth is, that Jehovah "rides in the whirlwind, and directs the storm,"—"*He* gathereth the wind in his fist,"—"*He* commandeth and raiseth the stormy wind."

2. Those who in theory acknowledge the existence, power, and providence of God, but who practically disregard his authority, will do well to reflect on such events as the above.

How will such be able to stand before Him, when he comes to take vengeance on them for the contempt with which they have treated him? There can be no effectual resistence made; "his power is infinite," and will be exerted for the destruction of all who finally remain his adversaries.

3. This distressing account may operate as a stimulus to Brith Christians to exert themselves to promote the Missionary cause, in the West Indies in particular.

If the inhabitants of those islands need religious instruction, (and that they do, is evi-

dent, from the violent opposition made to the preaching of the gospel,) their claim upon our exertions becomes much more imperious, from the consideration of the peculiar dangers to which they are exposed; among which, the return of these hurricanes is not the least. In Long's History of Jamaica, there are 14 of them enumerated, as having visited the different West-India islands within the space of 102 years, *viz.* from 1670 to 1772; and Jamaica experienced a severe one in Oct. 1780, which, together with the one last year, average their return to about one in nine years. How important, then, that those who are exposed to such dangers, should be acquainted with, and interested in, the protection of Him, "who walketh upon the wings of the wind," and who only is a sure "refuge from the storm and tempest." But how inadequate are their means for the accomplishment of this important object! Is it not desirable, that the Baptists, who have only two missionaries in the West-Indies, *viz.* Mr. Rowe and Mr. Compeer, (the former in Jamaica,) could add to their number? I cannot permit the circumstance to pass unnoticed, that the latter was designated to his important work, on one of the evenings in which the inhabitants of Jamaica were in such consternation, in consequence of the dreadfully-alarming appearance of all around them, *viz.* Wednesday, Oct. 18.—May all who are engaged in missionary societies, whose agents preach Christ, and him crucified, hear, and feel, the force of those words, which the hurricane in Jamaica hath wafted from thence to England,—"Come over and help us!" And let every Christian, who reads this account, ask his conscience, If he has done as much for the missionary cause, in a pecuniary way, as his God, and the necessities of his fellow creatures, demand? and let him send his earnest supplications to Him, who heareth and answereth prayer; beseeching him to sanctify this recent afflictive dispensation of his providence to the surviving sufferers, and all concerned; and to give our brethren eminent success in their labours amongst them.

*London, Jan. 27, 1816.* J. W. S.

## LETTER

FROM

## A MINISTER DECEASED,

TO

## *A BACKSLIDER,*

WHICH WAS THE MEANS OF HIS RESTORATION.

MY DEAR FRIEND,

I AM distressed to hear of the lamentable state of your soul. Is the grief you cause to your dear brethren, and especially to your dear and honoured pastor, whose heart is ready to break in consequence of your backsliding, nothing unto you? Is the reproach you bring on the ways, name, and people of God, a light thing with you? Is the displeasure and grief you give to the Lord that loveth you, unworthy of your notice? What! redeemed and not account yourself the Redeemer's right? Bought with a price, and not glorify God with your

body and with your spirit, which are his? Have you forgotten the obligation which boundless love, reigning grace, and pardoning mercy, lay you under? Have you forgotten your own engagements to be the Lord's? What hath Christ done to you, my brother, that you dislike your master, and forsake his service? Is Satan the best master, and sin the best work, in your esteem? What! make a captain to return to Egypt? What fruit had you in those things, whereof you were once ashamed? In those evils, whereof you ought now to be ashamed? Is not the end of those things, death? Yes, my brother, as truly as the Lord liveth, the word is gone out of his mouth in faithfulness, it shall not return void. IF *ye live after the* FLESH, *ye shall* DIE. The life of your graces, the life of your glory, must and will go, by the satisfaction of your lust. So run, that you may obtain—the Lord is at hand—the Judge standeth before the door. Know you not, that if any servant of Christ becomes so evil as to say in his heart, My Lord delayeth his coming; and to eat and drink with the drunkard, the Lord of that servant will come at an hour when he looketh not for him, and appoint him his portion with the unbelievers? Remember, my friend, time is short, a vast eternity hastens! Would you wish to enter the dark valley of the shadow of death, with all the darkness of guilt which this heinous transgression must bring upon your conscience, if you are not awfully hardened through the dreadfulness of sin? If you do not see sin in its vileness and blackness now, you will see it in its horrid colours, in all its guilt and aggravations, when you come to lie upon a dying bed.

"Death puts on things another face
Than we in life do see,
Sin, Satan, hell, heaven, life, and grace,
Then great indeed will be."

My dear brother, if you turn a deaf ear to the warning voice of God; if you contemn the council of your friends, and disregard the advice of your dear pastor, who is God's ambassador, sent by him to beseech you to forsake your sins, to be reconciled to God, and to flee for refuge—to lay hold on the hope set before you in the ever-blessed gospel. If, I say, notwithstanding this, you go on in your sins, you may justly be left under the hidings of God's face, the dreadful terrors of conscience, and the free agent of the enemy of souls, so that you may endure a kind of hell in your spirit, and, at last, your portion may be with hypocrites and unbelievers in the eternal world. For the Lord's sake then, for his people's sake, for your soul's sake, awake out of sleep, and venture not a step farther in the paths of the destroyer.

Let me intreat you, without delay, by any business whatever, to set apart a day of solemn prayer, to humble yourself before God for your transgressions, and to intreat his forgiving mercy and renewing grace for your speedy restoration, through the infinite

merit of his dear Son, lest the Lord should say of you, as he did of his people of old: Israel would none of me; so I gave them up to their own heart's lusts, and they walked in their own counsels, which brings present misery; for, be assured, that the wrath of God will soon burn in your guilty conscience, if not already seared. O! that the Father of all mercies would pluck you as a brand out of the burning, and enable you to look again toward his holy temple.

I commit you to his tender mercy, and am, with great concern,

Yours, most affectionately.

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*To the Editor of the Baptist Magazine.*

SIR,

THE following is a copy of a letter written nearly half a century ago, by the late Mr. Robinson, of Cambridge, to one of his young friends. He is still living, and has, for a considerable time past, served the church of Christ at S—, in the office of deacon. If you think the publication of it would be acceptable to your readers, you are at liberty to make what use of it you think proper.

I am, Sir, yours, &c. K—.

*Staughton.*

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## ORIGINAL LETTER

FROM THE LATE

### *Rev. Robert Robinson, of Cambridge.*

DEAR SIR, *Feb.* 3, 1768.

I CATCH a leisure moment to thank you for your friendly letter; glad should I be to contribute any thing to your spiritual welfare. You have, indeed, as you say, in joining a church, "given body and soul to be the Lord's." What an attempt! A reasonable service, founded on the most rational principles. What more reasonable, than for a creature who lives upon God's bounty, to live to his glory? What more reasonable, than for a Christian, redeemed by the merit of Christ, conquered by the power of his gracious word, that sword of the spirit, to live by faith on the Son of God? A life of faith is a life of dependence on another; his wisdom revealed in scripture to guide, his power to support, his merit to plead, his love for the principles, and his glory for the end of all our actions. How difficult to be true to our engagements solemnly entered into. What need to be perpetually praying, wrestling, and striving with the Lord, to influence our hearts by his grace, from thence are the issues of life! all actions rise there—O! cry to have the heart kept. I feel so much hardness of heart, so much ingratitude, black ingratitude to God, that I can feelingly say, *I abhor myself.* Ah, vile creature! full of enmity, infidelity, carnality, brutal lusts, devilish passions, without the image of God, filled with the temper of the devil. How long shall my filthy heart, like the troubled sea, cast up mire and dirt? "Is this thy kindness to thy friend?" Thus, methinks, something whispers in me, Is it grace? Sure it is a captivated, oppressed subject of heaven, remonstrating for God, in a heart, all up in arms against him. I would wish to feel my total depravity; but not to argue it into a reason of despair. Do not let us, who *see our wound*, go to *King Jareb for help:* no; drove out of our nest, let us fly to God in Christ, as *a bird to her mountain:* methinks I see his eyes drop love. O Jerusalem! Jerusalem! his heart bleeds compassion; come, my soul, creep to the cross; *that*, if any thing, will dissolve thee. Hark! he pleads! the Master calls for thee! *Come, and I will in no wise cast thee out.* Here, my dear T——, rises all my hope. I feel a misery in me enough to damn worlds; I see the Saviour lifted up in the gospel, in the midst of a poisoned, swelled, groaning, dying camp; the trumpet sounds, *Look, and live!* I take him at his word, and feel the virtue, *whosoever* looks, lives: you know whose is the glory—His, who gave poor sinners eyes to see. Thus let us live, thus let us die: this is religion, pure and undefiled, before God and the Father. I must not scribble longer, lest I be tedious. Blessed be God, he is still awakening some among us—His be the glory eternally. Let me hear from you, when suitable: pray for a poor wretch who does not pray half enough for himself, and believe him to be,

Yours, most affectionately,

ROBINSON.

# Juvenile Department.

## CALENDAR
FOR
## MARCH, 1816.

I. *The Name* is derived from Mars, the god of war. Among the Romans, March was the first month; and marriages made in this month, were accounted unhappy.

II. *Fasts and festivals.* Mar. 1. St. David. He was a native of Wales, and the great ornament and pattern of his age; continued in the see of St. David's many years, and, having founded several monasteries, and being the spiritual father of many saints, both British and Irish, he died about the year 544, at a very advanced age. The leek, worn on this day by Welshmen, is said to be in memory of a great victory, obtained by them over the Saxons; they, during the battle, having leeks in their hats, to distinguish themselves, by order of St. David.

Mar. 12. St. Gregory, surnamed the Great, was born about the year 540. He was consecrated Pope about the year 590, and died in 604. Before his advancement to the see, Gregory projected the conversion of the English nation; and, although his offer to this effect was at first refused, he accomplished his wishes after he assumed the papal chair.

Mar. 17. St. Patrick, the tutelar saint of Ireland, was born in Wales, in the year 371. He was sent, by pope Celestine I. about the beginning of the year 432, to preach the gospel in Ireland. He died at the good old age of 123, and was buried at Down, in Ulster. The *shamrock* is worn, by the Irish, upon the anniversary of this saint. When he preached the gospel to the Pagan Irish, he is said to have illustrated the doctrine of the Trinity by showing them a *trefoil*, or three-leaved grass, with one stalk. The shamrock is a bundle of this grass.

III. *Astronomical Occurrences.* The sun enters Aries on the 20th, at nine minutes past five in the afternoon, when the spring quarter begins. The moon enters her first quarter on the 7th; full, 13th; last quarter, 20th; and new moon, 28th. The best time for observing the irregularities of the moon's surface, is at the quarters, as the shadows, projected from the lunar mountains, appear the longest, when the enlightened edge is turned towards the sun. But as the moon, at her last quarter, does not generally rise till about midnight, it is better to secure an opportunity of viewing her through a telescope at the *first* quarter, when she may be seen at any time in the evening.

The planet Venus rises about five in the morning, and diminishes in splendour as she approaches the brighter beams of the sun. She passes very near the planet Saturn on the 15th.

Jupiter is now coming under our observation in the evening. He rises, on the 1st, at 48 minutes past ten; and, about the end of the month, as early as nine.

The planet Mars appears on the western side of the meridian during the evening, and sets a little after midnight. He travels nearly in the course of the mid-summer sun.

IV. *Naturalist's Diary.* The

general character of March is well described in the following lines:

" In mantle of Proteus clad,
With aspect ferocious and wild;
Now pleasant, now sullen and sad,
Now froward, now placid and mild."

The melody of birds now gradually swells upon the ear. The throstle, second only to the nightingale in song, charms us with the sweetness and variety of its lays. The linnet and the goldfinch, and the golden-crested wren, join the general concert. Rooks build and repair their nests. The farmer shoots rooks, and hangs them up *in terrorem*, though these birds cover his fresh-ploughed land, not in search of grain, but of the various grubs and worms which are injurious to his future crop. The hedge-hog, another proscribed animal, feeds on beetles, cockchafers, and other insects, which are extremely injurious; and the mole, that consumes worms and grubs, is, probably, more useful than injurious to man.—Those birds, which have passed the winter in England, now take their departure for more northerly regions. The fieldfares travel to Russia, Sweden, and Norway, and even as far as Siberia. They do not arrive in France till December, when they assemble in large flocks of two or three thousand. The red-wing takes his leave, and the woodcock wings its aërial voyage to the countries bordering on the Baltic. Some other birds, as the crane and the stork, formerly natives of this island, have quitted it entirely.—Frogs, enlivened by the warmth of spring, rise from the bottoms of ponds and ditches, where they have lain torpid during the winter. The smelt begins to ascend rivers to spawn, when they are taken in great abundance.

Our gardens begin now to assume a cheerful appearance.—Crocuses ornament the borders; the mezereon is in all its beauty; the little flowers, " with silver crest and golden eye," the daisies, are scattered over dry pastures; and the leaves of honey-suckles are nearly expanded. The buds of the cherry-tree, the peach, the nectarine, the apricot, and the almond, are fully opened in this month. Myriads of worms may be seen unwinding their coiled forms, and tossing their sportive tails about in wantonness and revelry. Whole series of creatures, whose torpid state rendered them undistinguishable from the mud they lay among, begin to expand their little limbs, and creep, or swim, or emerge above the surface. Towards the close of the month, bees venture out of their hives.

At the beginning of this month, the following wild flowers begin to blow:—The sweet violet, *(viola odorata;)* the common pilewort, or less celandine, *(ranunculus ficaria;)* the procumbent speedwell, *(veronica agrestis;)* the ivy-leaved speedwell, *(veronica hederifolia;)* the white archangel, or white dead-nettle, (*lamium album.*)

About the second week, the common daffodil is in flower; and, in the course of the month, if no unusual cold weather prevent, there will be an addition of the following plants and trees:

The sloe-tree, *(prunus spinosa;)* the butterbur, *(tussilago petasites;)* the hazel-nut-tree, *(corylus avellana;)* the white poplar, *(populus alba;)* the black poplar, *(populus nigra;)* the aspen-tree, *(populus tremula;)* and the common ash-tree, *(fraxinus excelsior.*

Among the preceding British plants, the less celandine may be

distinguished by its glossy yellow flowers. It appears a little like the crowfoot, or butter-cups; but the flowers are more in that form, which is usually appropriated to a star. The procumbent speedwell is a small plant, having heart-shaped leaves, and small blue flowers: sometimes it has white flowers. The ivy-leaved speedwell is also a small plant, having leaves resembling those of ivy. Both these plants may be found in ploughed fields; and, if not checked, present themselves in our gardens. The butter-bur is a very singular plant, growing on the banks of rivers, and sometimes in moist meadows. The leaves are larger than those of any other plant that grows wild in this country; but the flowers appear before the leaves, and grow in a cluster, somewhat like the form of a bee-hive, and, all together, form a panicle, a little larger than an egg. In the general appearance of this cluster of flowers, we may observe a mixture of red, white, and green; but it assumes most of a reddish hue.

V. *Remarkable Events.*—March 7, 1797. Twenty-shilling notes issued by the Bank of England.

March 13, 1781. The planet, Georgium Sidus, discovered.

March 17, 1677. Valenciennes taken by storm from the Spaniards, by the French. Louis XIV. was with the army, and the celebrated Vauban directed the operations of the siege.

March 28, 1802. The planet, Pallas, discovered.

VI. *Births and Deaths of Illustrious Individuals.* — March 2, 1791. Died, at London, the Rev. John Wesley.

March 8, 1702. King William III. expired at Kensington palace.

March 14, 1757. Admiral Byng was shot at Portsmouth.

March 15, 44 years before Christ, Julius Cæsar assassinated at Rome.

March 19, 1811. The ci-devant king of Rome, son of Bonaparte, born.

March 21, 1556. Cranmer, archbishop of Canterbury, burnt at Oxford.

March 24, 1603. Queen Elizabeth expired.

March 27, 1625. James I. died at Theobald's, Herts.

March 31, 1596. Des Cartes born at La Haye, in Touraine.

VII. *Reflections.*—"Beware of the *ides* of March." This admonition, it is said, Cæsar received in a letter; but, neglecting it, and putting the warning letter into his pocket, he lost his life. The assassins suddenly fell upon him, and he sunk down, in the senate-house, covered with three-and-twenty wounds! The IDES of March (the 15) were ever esteemed unlucky, after the assassination of Cæsar. — Let the young sinner listen to the warning trumpet of the gospel ministry. The friendly caution sent to Cæsar was not repeated. Perhaps, the reader's conscience will remind him, that he has been warned already, many times, in vain! How awfully does the oracle speak: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1.

## PHILOSOPHICAL REFLECTIONS.

### No. III.

### MOTION.

A CLOSE attention to the general importance of motion, is

calculated to display the perfections of our glorious Creator. On the first morning of creation, it was called into exercise; and, from that period to the present, it has, by his all-directing hand, produced the various terrestrial changes that successive mortals have witnessed; yea, and the far more numerous changes that have escaped their observation. The numberless compositions and decompositions of nature, the multiplied productions of art, and the endless vicissitudes of life, all evince the importance of this well-regulated principle.

The kind of motion most obvious, is, when an entire body is transferred from one place to another. The grandest of which, of an inanimate kind, is, perhaps, the motion of a ship on the ocean. Animal motion is still more wonderful, especially in man, that, by mere volition, he can move at pleasure. The varied modes and velocities of their motions, also deserve regard.

But that which is, perhaps, still more important and common, though often unobserved, is the motion of the parts of bodies among themselves. Nor is it necessary to refer to any particular class of substances, for examples of this kind of motion, as it appears common to all bodies, in a greater or less degree. In vegetation and animal life, this kind of motion is evident, from the progressive enlargement of the various plants and animals, although the precise motion of the several particles that compose them may be imperceptible. In lifeless substances, heat and cold are found to be constant agents, contracting or expanding them; which alterations cannot take place, but by the action of the distinct particles that constitute them. The ever-varying temperature of bodies, must, therefore, cause perpetual agitation in their constituent parts.

Many are of opinion, that an entire change takes place in the human body in the course of years, so that not one particle, that originally composed it, remains; the primitive particles having worn off, or been ejected. Of this we are certain, that the time will soon come, when our souls, having left our frail bodies, shall be committed to the grave, become the prey of worms, return to dust, and be incorporated with the earth. It is no inconsiderable evidence of Divine wisdom and goodness, that the very refuse of matter is usefully employed. That which is offensive to us is thrown away, and assists to form productions that beautify the field and enrich the garden; but for which arrangement, this refuse would collect in overwhelming masses of corruption.

What though our bodies will soon decay, and the particles that compose them be variously employed, "why should it be thought a thing incredible that God should raise the dead?" We need indulge no anxiety about the use it may please our heavenly Father to make of our bodies after death, seeing every atom is under his control, and, of the sound of the last trumpet, when the dead shall be raised, he can summon every particle, on the wings of the winds, and, in the twinkling of an eye, to its proper place, and cause this mortal to put on immortality.

Whatever may have been the speculations of the learned, there can be no hesitation, in the mind of the Christian, in ascribing the *origin* of motion to the Almighty;

and we should detract from his glory, in assigning the preservation and regulation of it to any other cause. Yet he has delegated the power of communicating motion, mechanically considered, to a variety of agents, who are, nevertheless, completely under his direction; such as man, and other animals, wind, water, gravity, the pressure of the atmosphere, and the elasticity of fluids and other bodies.

Man, that restless being, is the cause of motion in far more instances than could be enumerated; as also are animals in general; particularly those that have been trained, in this respect, to add to his convenience and comfort.

Human ingenuity has successfully employed the wind, in mills, ships, &c.; yet, it is an awful reflection, how often has the power he has thus employed, struck terror into his soul! while one soft word of His, whom the winds and waves obey, disarms the tempest, and procures the grateful gale or welcome breeze.

The water, that useful but dreadful element, is also employed to work mills, &c. and gives rise to innumerable motions.

Gravity occasions motion.—Every falling body proves its force. It always produces accelerated motion; for, descending bodies, from its influence, move more rapidly as they approach the surface of the earth, with a *regularly*-increasing velocity.

The pressure of the atmosphere communicates motion. It raises water in our pumps, and in the pipes that convey it to our habitations; so that much of the comfort of life is owing to this regular and simple operation. How many favours have we, for which we have never returned thanks! It may please the youth to know, that when he amuses himself with his syringe, he is performing a philosophical experiment, and proving this property of air, which it would be to his credit to be able to explain.

The elasticity of fluids, &c. though causes of motion less observable, are not less efficacious, as we have, in some degree, shown, but perform their allotted part in the operations of nature, as may hereafter be more fully explained.

The combination of these, in various instances, and the laws of motion, deserve regard, and will amply repay the attention of the inquirer.

N. N.

# Obituary.

## MRS. ELIZABETH DAWSON,

OF STAINES.

THIS very pious help-mate of the Rev. Joseph Dawson, of Staines, took leave of all her earthly connexions on the 12th day of November, 1815. It was, after combating a heavy beating tempest, the lot of the deceased, to possess one of the most gentle gales that ever wafted a soul from time to eternity.

The subject of this memoir received an education, which

prepared her to mingle with the polite circles of her native town. In the early part of life, sovereign grace obtained the heart, and wrought the prompt decision of quitting a pursuit after the fashionable vanities of the gay. The house of prayer, and public Christian assemblies, were the objects of attraction, yielding delight and food to her spiritual understanding.

It was in the early days of the ministration of her pastor, that she formed, with six other young persons, an addition to the church at Lyme. The affection that was prompted by natural and acquired talent, spiritual excellence soon wrought into an indissoluble union, which only death could break: if tribulation could have subdued it, the portion has been ample. Many were the afflictions attendant on this connexion: but, to dilate on woe, might not be useful to the Christian public; this may suffice, as tribulation abounded, consolation much more abounded.

The disease which proved fatal, caused more than eighteen months' separation. The bitterness of that cup is not to be described; it would have proved insupportable, had not an affectionate sister's habitation afforded an asylum, productive of every earthly good, administered with unrelaxed spiritual tenderness and love! To the faithfulness of Jehovah Jireh is ascribed the all-sufficiency of his grace!

When temporary visits had been indulgently afforded to the deeply-tried partners a few days, or weeks at most, habitually led the deceased to say, "Your Master's business must not be neglected for unworthy me: I dare not keep you, my dearest husband, from the service of precious souls; you have, I believe, much more work to do for Christ and with poor perishing sinners;" adding, with the sweetest smiles of affection, "you know I had much rather you should wear out than rust out." In parting, she would, weeping, say, "If we do not see each other again on earth, we shall in heaven."

This long series of affliction witnessed bodily sufferings not to be expressed. Through the first year, in anxiety for restoration, medical assistance was largely tried: all proving vain, nature reluctantly yielded, but grace triumphed. The will of the Lord became the grand desire, whether life or death. Until the last forty-eight hours, there was little cessation of violent coughing, with excruciating pain. Patience required its perfect work. Often did the deceased say, 'Sister, I would not repine: do you think me impatient? I hope not to prove a coward at last.' She was a wonder to many, but the last few hours were yet more wonderful; the change was so perfect, there was no more pain, want, or craving desire, but that for the coming of her dear Lord Jesus, with full salvation.

At four o'clock in the morning of her dissolution, after a short doze, she replied to inquiring solicitude, "All is well: do go to bed; you were watching last night." Affection waved the idea, by desiring to read a book. "As you *will* stay, it may be the last opportunity, my dear, let us unite once more in prayer to our heavenly Father." It was sweeter than any preceding visit to the footstool of mercy; the minutes following were so blessedly interesting, that all reading was now laid aside, but that of the experience of a dying Christian.

Here the reality of religion was seen without a veil.

The Lord's day now approached, the long foreboded season of departure. It had been often desired and expected, that her special gratification would be realized in beginning the eternal sabbath on that day. So strong was the presentiment, that, frequently at the close of a sabbath, regret was expressed on the allotment of another week's detention in this wilderness. Though the vision tarried, it did come, at high noon-day, and brought perfect rest—not a struggle, groan, or sigh—exchanging an earthly for a heavenly sabbath—blessed termination!

The earthly remains were deposited, with those of Mr. Dawson's family, in the Baptist burial-ground, at Maidstone. On the following Lord's day, at the request of the deceased, our brother, G. Bentclif, addressed the congregation, in the Rose-yard, from Proverbs, viii. 17. The motives for the selection of the text, which had been long appointed, were, first, to stimulate professing Christians; secondly, and chiefly, to found upon it an affectionate admonition to youth, that they might early seek and follow their only Saviour.

Brother R. Scott, at Lyme, was also to occupy the same words, with a view to the same object, and to testify, "the more early the more lovely."

*Staines.* D.

## MRS. A. PERKINS,

WIFE OF THE REV. W. PERKINS,

*Of Huncoat, in Lancashire.*

Mrs. Perkins died on the 28th of August, 1815, after a long illness, in the fifty-fourth year of her age. She was a native of Braunston, in Northamptonshire, where she was brought to the knowledge of the truth when about twenty-six years of age.

The following year she was baptized, on a profession of repentance and faith in the Lord Jesus; and was one of the first members of the Baptist church in that place. It was so ordered, by Him who fixes the bounds of our habitation, that she removed, with her family, in 1801, to Amersham, Bucks; and from thence, in 1811, to Huncoat, in Lancashire. It was her desire and practice, in every new situation, to cultivate the closest union with the people of God. She therefore requested to be regularly dismissed from one church to another; that, wherever she resided, she might "*dwell among her own people;*" an example which it is much to be desired, was more generally followed. She received an honourable testimony from the different churches of which she had been a member, to the church at Huncoat, which her husband had been the instrument of raising, and where he is still the respected minister. Her bodily affliction was long and severe, and her temporal circumstances such as required great faith and submission; but, under all, patience had her perfect work.

During her last illness, which continued about five months, she exhibited to all who knew her, a remarkable instance of deadness to this world, and *a "life hid with Christ in God."* Her conversation was not only about heavenly things, but much concerning heaven itself.

The thoughts of death were, at times, distressing to her, and she would exclaim, "O! it is a dark valley;" but would fre-

quently add, "It is but a short one; and all is light beyond." When harassed with unbelieving fears, and temptations of the wicked one, Ps. xxiii. 4. Isa. xli. 10. and xliii. 2. were favourite weapons by which she was enabled to combat the enemies of her soul, and they fled from her. As the hour of her departure drew near, the terrors of death were removed, and she could "*laugh at the shaking of his spear.*" On being informed of the sudden death of a neighbour, she repeated the following lines of the poet, with an emphasis and feeling which astonished all who heard her:

> "Plagues and death around me fly;
> Till he bids I cannot die:
> Not a single shaft can hit,
> Till the God of love sees fit."

A little alteration was perceived the sabbath evening before her death; and, on Monday morning, she breathed her last, without a struggle or a groan. When the cold sweat of death stood upon her brow, the composure of her countenance was an index to the peace of her mind. And scarcely had she finished an earthly sabbath with her family, till we believe her soul entered on the rest of heaven.

By the death of Mrs. Perkins, the bereaved husband has lost an amiable and affectionate partner; the mourning family, a tender mother and judicious counsellor, and the cause of true religion, one of its sincerest friends, whose life and death bore a consistent testimony to its truth, its importance, and its efficacy. At the request of the family, Mr. Edwards, of Accrington, preached a funeral sermon the following Lord's day evening, from Dan. xii. 10. A passage which she had previously selected for that purpose.

# Review.

*The Constellation; or, a Selection of eloquent and interesting Passages, &c.* Second Edition. pp. 176. Oliphant, Waugh, and Innes, Edin. Hamilton, London.

The astronomer is not content with a knowledge of the heavens, derived only from a few thousand stars, as marked in the ancient catalogues. These, however striking, afford him the information of a mere tyro. They are the foundation, not the summit of his attainments. Aware that new stars, and stars of the first magnitude, have sometimes appeared, shone with intensity of lustre, remained stationary, or moved in different orbits; then, with a glorious exit, departed into the immensity of space, as if saying to mortals, Why thus satisfied with present objects? traverse with me distances remote, and make a path into regions infinite, where now all is trackless! He, hopeful of such a sight, night after night, directs his steady and inquiring eye to every portion of the skies, and, not, perhaps, in vain. Impressed with a phenomenon so brilliant and astonishing, he, like an eminent astronomer of former times, determines to extend his views beyond the unassisted visual gaze. Of the existence of innumerable suns, with their revolving planets, he cannot doubt, though through negligence, or other causes, they have hitherto been unobserved, and therefore aids his senses by the powers of the telescope. It is then new worlds burst on his view and shine with splendour, where, before, all appeared

dark and void; it is then he braves the mortification of a conscious insignificance, arising from each new discovery, and pushes his inquiries to the existence of millions of worlds, till, overwhelmed with the new objects of his vision, he exclaims, "What, O Lord, is man, that thou art mindful of him?"

Would there were more *mental* astronomers!—men, who, while examining the minds of others, would not be content with the productions of former times, as if the infancy of a science were the state of its perfection; but would study these, as laying the foundation of their taste and knowledge,—men, who would regard each star of magnitude in the rising and resplendent powers of genius, in their own times and country. If, instead of the period of youth being wholly spent in the writings of the ancients, our own classics were to be erected on them, and form the greater part of the fabric of education, men would be better qualified to judge of the beautiful, the substantial, the noble, and sublime, and would be possessed of more useful materials with which they would ever be ready to operate. Our own new and bright constellations would then be more universally regarded, and their influence on each observer would be, not only the immediate increase of his knowledge and taste, but the excitation of thought—thought as to their own nature—thought as to science in general; and thought which would overwhelm the mind with its immensity.

It is because we are persuaded the *Constellation* gives such glimpses of modern contemporary genius in our own country, as are calculated to excite in the youthful mind an invincible curiosity to obtain as full a view of these as opportunity might allow, that we most cordially recommend it. What lover of science and religion does not mourn, that the idle hours of youth should be engrossed with novels and romances, so baneful to the mind, the heart, and the manners of our age; when the emotions should be excited by the most important subjects, and the intellect be cultured in the field of science! But, surely, if striking passages from our most elegant, interesting, and moral writers were more frequently presented to the mind, a love of reading of a very different character would be inspired. Other collections of this nature are often improper, and are all worn threadbare; the eye of youth being tired with the reiteration of pieces in every book of extracts. Touch them, therefore, with some of the glowing beauties of a Chatham, a Pitt, a Fox, and a Burke: interest them with the amiable simplicity and playfulness of a Cowper: charm them with the neat and sublime expressions of a Paley and a Horne; in men who have lately paid the last tribute to nature; but who live in the grateful recollection of their fathers. Prove to them, also, that men not inferior live in their day, and claim their attention and praise. For chastity of style, and perspicuity of metaphysics, give them a Stewart: for unrivalled eloquence in the defence of their fellow men, let them hear an Erskine and a Curran: for originality in the higher walks of intellect, show them the essays of Foster; and for pulpit oratory, by which either the affections are moved, prejudices dissipated, or the mind overwhelmed by sublimity of conception, exhibit the productions of a Kirwan, a Chalmers, or a Hall.

After such an enumeration of names, (and these are the principal in our *Constellation,)* our meed of praise is unnecessary. Each writer has received his eulogy in a higher strain than we can give it. Suffice it to say, there is here variety, yet selection, and eloquence with information. Modesty need not blush, nor piety weep, nor intellect frown. Much praise, therefore, is due to the editors.

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*Perfect Religious Liberty, the right of every human Being; and Persecution for conscience' sake the most atrocious of crimes, proved in a Sermon for the benefit of the persecuted Protestants in France.* By John Liddon. Button and Conder. pp. 26.

Mr. Liddon is a veteran advocate, not of toleration, but of perfect and universal liberty. If it be true that "blood has a voice to pierce the skies:" if God has ordained his arrows against persecutors; if all attempts to stifle the cry of innocent blood must eventually fail; then, in the language of the psalmist, we may say, those who have made a pit and digged it, who ever they be, will fall into the ditch which they have made: their mischief will return upon their own heads.

A cloud of mystery hangs upon the horrid transactions at Nismes, but this cloud will, doubtless, ere long, be dispelled.

Mr. Liddon has taken for a text, Gal. v. 15, "For, brethren, ye have been called unto liberty." In the introduction, he has given a summary view of the facts as far as they have been disclosed; and, adverting to the conduct of the persecutors, he asks with indignation, "and for what? To bring back the ages of darkness and superstition, and to reduce all mankind to a base submissive and slavish subjection to the church of Rome, the history of which is a history of superstition, misery, and blood." In the discourse, he proposes, *first*, To define what he means by liberty. *Second*, To prove that this liberty is equal and universal: and, *third*, That the exercise of this liberty is essential to Christianity.

As this subject will probably soon claim our attention again, we shall not here follow the worthy author into all the particulars of his discussion. We shall only, in the most respectful manner, suggest, that if the public shall call him to prepare a second edition, he will much gratify us by enlarging the sermon; and, especially, by adding a few more lines, at least, on that liberty, with which Christ makes all his true disciples free; without which we may be the most wretched slaves, while we live in a land of freedom, and, after death, wear chains of darkness for ever! "If the Son, therefore, shall make you free, ye shall be free indeed." John, viii. 39.

*The Doctrine of Grace, a Sermon on Ephesians*, ii. 8. *translated from the French of Peter Du Bosc, formerly one of the Pastors of the French Protestant Church, at Caen, in Normandy.* Bagster. pp. 54.

To those persons, in whose judgment sound doctrine, and the things which become it, are subjects of chief consideration; and who are commendably solicitous, that their mutual dependence and harmony should be explicitly stated, and ably maintained, the sermon we have now the pleasure to announce must be highly acceptable.

Though we are decidedly of opinion, that, in all attempts to communicate religious instruction, the qualities just referred to, must constitute the highest recommendation, yet, in the instance before us, these are so happily associated with subordinate excellencies, as to entitle this discourse to a large measure of Christian approbation.

The arrangement is natural—the arguments are cogent—the style is nervous—and the illustrations are apposite.

This celebrated preacher, like others of the French school, in many of his sermons, is not only redundant in the use of similes, but is, we conceive, occasionally chargeable with extending them to an ungraceful attenuation. The present specimen, however, of his rare talents, we consider to be less liable to this exception. In short, we anticipate, that such of our readers as have not seen this discourse will be gratified by its perusal; and will, probably, be of opinion that, while subjected to the disadvantage of a translation, it must, nevertheless, rank high among the productions of pulpit eloquence.

Where there is much to admire, is not easy to select. The following passage is from the introduction:

"My dear brethren, it is necessary frequently to state to you this salutary doctrine. For it is certain, that man is by nature equally miserable and proud. In his fortunes, he is always haughty and arrogant—he insolently presumes on his own

strength—it pains him to be dependent on another for happiness, and he does every thing in his power to attribute it to himself. Not only have the blind philosophers of paganism considered themselves as the architects of their own virtue and fortune; but, even under the Christian dispensation, in which the voice of grace should have taught men better, numbers, at all times, have considered themselves as the authors of their own salvation. Nevertheless, to err on this subject is attended with terrible and fatal consequences. For it robs God of his glory which is due to him—a theft the most atrocious that can be conceived. If robbing temples, pillaging altars, stealing sacred vessels, be sacrilege and impiety, what must it be to deprive God of the honour of our salvation, and to arrogate it unjustly to ourselves? If, then, you love the glory of Jehovah, and are jealous for his name; if you would render to God, the things which are God's; if you would avoid affronting him by a presumption and ingratitude which dishonour him, you must hold fast this apostolical doctrine, *That we are saved by grace.*"

The truly respectable translator of this discourse, is entitled to the thanks of the public, for "throwing," as he modestly expresses it, "this mite into the theological treasury;" and we hope he will be encouraged to review his intimation of a design to enlarge the contribution.

We regret, that this article should have so long escaped our observation; but wish that our notice, though late, may, in certain situations, open the door to the *entree* of Mons. Du Bosc, where he was not formerly known.

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*Carmen Flebile; or, an Ode to the Memory of the late Rev. Andrew Fuller, of Kettering, who departed this Life, much and justly lamented, May 7, 1815.* London: Gale and Fenner; and Button and Son. Price 1s.

When we take up a poem like this, the production of the first glow of feeling, when joy is highest, or sorrow freshest, its good intention, and the shortness of time afforded it, constitute in general a sufficient apology for exemption from critical severity, and we look no farther; but, in this case, we must own ourselves very agreeably disappointed. The merits of this poem, independent of its claims for indulgence, are of no common standard; there are in many of the stanzas, thoughts conceived and expressed throughout, in a manner that proclaims their author a genuine poet.

We cannot avoid remarking with how much greater fitness, the wreath is hung upon the tomb of such a man as Mr. Fuller, who devoted his life, his talents, and his example to the benefit of those around him, than on the more dazzling monument of the warrior and the hero, who, selfish, and caring for their own honour and glory alone, have sacrificed, without remorse, the lives and comforts of others, and raised a glittering pile of splendour and pleasure, upon their misery and death.

The character of Mr. Fuller was more remarkable for genuine and intrinsic worth, than for those more showy and imposing manners, which too frequently adorn those who possess nothing beyond them. This is well expressed in the following lines:

Hast thou not seen the DIAMOND lie
Half buried from the searching eye,
Earth'd in its native ore?
You would not fancy such a prize
Lay crusted in the deep disguise
Till anxious you explore;
O then, transparent, pure, and bright
It bursts upon your raptur'd sight!
Such, let the Muse declare,
Such was the name and character
Of FULLER once on Earth:—
Lowly his birth,
And though his manners rough—his aspect stern—
Th' observing eye must soon a DIAMOND discern!

The next verse is extremely beautiful particularly the middle and latter part.

He walk'd with God—he knew his Master's will:—
To him, Devotion warm
Gave inexpressive charm—
And tho' forbidding—yet alluring still:—

So have I seen
The glowing beam
Upon the dark rock blaze—
Its awful form
That brav'd the storm,
Repulsive—yet attractive to the gaze:
Who could observe the terrors of the place,
While the bright ray of heav'n shed so divine a grace!

Here we may observe, that contrast of gloom and splendour, grandeur and sweetness, light and shade which form a beautiful picture, and a beautiful poem.

The eighth stanza contains a very proper hint to those preachers, who, mistaking the pulpit for the stage, and themselves for performers, imagine the great truths they are delivering receive an additional force and ornament from buffoonery; and that the proof of their success consists in the laughing countenances of their congregation.

The picture presented by the following lines, is lovely, and true to nature; and the style and measure, glimmering and fading as the scene it describes:

So is thy glorious brightness gone,
FULLER—the great, the wise!
Once in this hemisphere it shone,
But now in other skies!
Yet still upon these hills of Time
I see thy twilight of *example* shine—
*This*, this remains to guide our way
Across the thorny waste to an eternal day.

The thoughts expressed in the following lines, which are the last, are original, poetic and impressive:

Mourn, brethren, mourn—
O'er honour'd FULLER'S urn!
Who shall the news convey to INDIA'S shore,
To CAREY—MARSHMAN—WARD—to weeping SERAMPORE?
Some gentle Seraph breathe it there,
All in the solemn hour of pray'r—
When from above,
Descending spirits come
From their celestial home
Swift-wing'd with love,
To wipe the falling tear from mortal eyes—
To bring to earth the nectar of the skies—
To blend with human griefs, their angel-sympathies.

Mourn, brethren, mourn
Each in his bitter turn:
Mourn—but repine not at the will of heav'n!

Yet while these tears you shed,
Less mourn a FULLER dead,
Than with unnumber'd saints rejoice that he was giv'n!
Or, rather, say—
Though he were taken away—
Though all the stately Cedars round us fall—
THE TREE OF LIFE STILL STANDS—AND GOD IS ALL IN ALL!

If we were disposed to be very nice, we should observe, that the cadence of the lines is sometimes rather harsh and does not graduate equally to the close of the stanza, but, even here we think the author may defend himself; a pindaric ode, perhaps, like a piece of Alpine scenery, receives a greater beauty from its irregularities and seeming harshnesses, which give it a more lofty step and more imposing aspect, than if it had received the last and brightest polish.

## LITERARY NOTICE.

*Shortly will be published,*

Baptism, or Terms of Communion at the Lord's Supper, by J. Kinghorn, 4s.

Third Edition of Sabine's History of the Christian Church, from the Birth of the Saviour to the present Time.

*Just published,*

The Decision of a General Congress, convened to agree on "Terms of Communion;" occasioned by the Rev. R. Hall's Pamphlet upon that Subject, by Christmas Evans, of Anglesey. Price 4d.

A Plea for Primitive Communion, occasioned by the Rev. R. Hall's recent Pamphlet on Terms of Communion, by G. Pritchard, of London, Price 1s. 6d.

The essential Difference between Christian Baptism and the Baptism of John, more fully stated and illustrated, in a Reply to a Pamphlet, entitled, A Plea for Primitive Communion, by Robert Hall, A. M. Price 2s.

## EARLY RECORDS OF BAPTIST CHURCHES.

The Editors earnestly and respectfully invite communications of the above description, as they wish the Magazine should be a Register of all Historical Facts relating to the Denomination.

# Missionary Retrospect, and Foreign Intelligence.

## RUSSIA.

The decided measures adopted by the Emperor of Russia, in giving support to the plans of the Bible Society, are becoming more and more apparent. We understand that he has given directions, that all parcels containing Bibles and Testaments, shall be carried free of expense to every part of that immense empire, containing 40 millions of people. It is said, that the Emperor has lately ordered 300 Priests, of the Greek Church, who were unable to read, to join the army. He has also ordered all Jesuits from St. Petersburg and Moscow. The following important articles, relative to this extraordinary monarch, will be read with deep interest. It should seem as if the scripture prophecies, which speak of the monarchs of the earth acknowledging the reign of Messiah, are rapidly fulfilling. See Ps. lxxii. 10, 11. Isa. xlix. 7, 23. Isa. lx. 3, 10, 11, 16. Isa. lxii. 2, &c.

*To the Editors of the Baptist Magazine.*

Those institutions in the Russian Empire, which are denominated *Clerical or Spiritual Schools*, amount, in all, to fifty-eight; the chief object of which is to train up young men for the priestly office. The scholars, consist of the sons of the clergy, who enter them when about ten years of age. Of these fifty-eight schools, thirty-six are called '*Seminaries*,' one in each diocese; and eighteen are inferior schools, in which the Russian language only, arithmetic, and the doctrines of Christianity, are the chief subjects of study. Besides these fifty-four, there are four establishments of a higher order, denominated *Academies*; viz. Kieff, Moscow, Alexandroff,* and Kazan, in which are trained the most hopeful young men to the office of teachers in the spiritual schools. When Mr. Pinkerton published his "State of the Greek Church," there were 200 schools, under twenty teachers, in the eighteen inferior schools; 20,000 scholars, under 297 teachers, in the thirty-six seminaries; and 4000 young men, with fifty preceptors, in the four academies. Amongst the latter number are included, those "who are destined for the church," alluded to below. These fifty-eight institutions are supported chiefly at the expense of government; and the present emperor, in 1807, augmented the annual sum, devoted to this object, from 180,000 rubles, to more than 360,000. Great indeed has been the liberality of the present Russian monarch, and his example may, nay must, produce a powerful influence on the nobility. These schools, however, still require further accommodations and improvements, and though, in the abstract, the number taught, and engaged in teaching, appears great, it must be remembered that the imperial authority, to whom these measures refer, extends, on the most moderate computation, over more than 40 millions of the human race.

These few particulars will enable your readers more fully to appreciate the importance of the following Ukase, recently published by the Emperor Alexander. Such language, proceeding from a monarch, whose authority is so extensive, in explanation of *his own views*, must be heard with pleasure by every Christian, and certainly ought not to be heard in vain. To say nothing of his imperial manifesto, lately published, such language both calls for gratitude to God, and furnishes an additional reason, if any were wanting, for frequent compliance with the exhortation of St. Paul, 1 Tim. ii. 1, 2, &c. A friend, having obligingly favoured me with a translation of the Ukase, from a Russian newspaper, lately arrived in this country, it is at your service for publication.

*Edinburgh.* C. A.

*Ukase of his Imperial Majesty the Emperor Alexander, to the Committee for the Clerical Schools in Russia.*

Having approved of every thing, that the committee for the Clerical Schools, in their Report of the 27th of last month, (August,) have laid before me, I consider it necessary to explain *my own views*, respecting the education of those who are destined for the church.—As in the first academical course of the college of Alexander Newsky, which is now concluded, teachers have been trained for the Clerical Schools, in the districts of St. Petersburg and Moscow, it is my wish that the committee may direct their attention, not only to those newly trained teachers, but also to

*Attached to the monastery of St. Alexander Newsky, from which it takes its name; but it is also called the Spiritual Academy of St. Petersburg.

the schools themselves, that, in the fullest sense of the word, they may be formed into schools *of the Truth.*—The true enlightening of the mind must be produced by that light, "*Which shineth in darkness and the darkness comprehendeth it not*" By following, *in every instance*, this light, those who are learning, will be directed to the true sources of knowledge, through the means which the gospel displays to us, in the most sublime simplicity, and the most perfect wisdom, — saying, "*Christ is the way, and the truth, and the life.*" Let, then, the sole object, of these schools, be the education of the youth to active Christianity. On this may be founded all those instructions, which are necessary for their future destination, without fearing the misleading of the understanding, which will then be subordinate to the light of the Supreme Being.

I am convinced that the committee for ClericalSchools will, imploring the Lord's assistance, use all their exertions to accomplish this end, without which, no true benefit can be expected.

(Signed) ALEXANDER

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*Extraordinary Christian Treaty between the Emperor of Austria, the King of Prussia, and the Emperor of Russia.*

St. Petersburg, Jan. 13.

The following is the Manifesto which his Imperial Majesty published on Christmas day:

"By the grace of God, we, Alexander the first, Emperor and Autocrat of all the Russias, &c. hereby make known—

"As we have seen from experience, and from the unhappy consequences that have resulted for the whole world, that the course of the political relations in Europe, between the powers, has not been founded on those true principles upon which the wisdom of God, in his revelations, has founded the peace and prosperity of nations.

"We have consequently, in conjunction with their Majesties the Emperor of Austria, Francis the First, and the King of Prussia, Frederic William, proceeded to form an alliance between us, (to which the other Christian powers are invited to accede,) in which we reciprocally engage, both between ourselves and in respect to our subjects, to adopt, as the sole means to attain this end, the principle drawn from the words and doctrine of our Saviour Jesus Christ, who preaches not to live in enmity and hatred, but in peace and love. We hope and implore the blessing of the Most High; may this sacred union be confirmed between all the powers for their general good, and, (deterred by the union of all the rest,) may no one dare to fall off from it. We accordingly subjoin a copy of this union, ordering it to be made generally known, and read in all the churches.

"St. Petersburg, on the day of the birth of our Saviour, 25th Dec. 1815.

"The original is signed, by his Imperial Majesty's own hand,

"ALEXANDER."

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In the name of the Most Holy and Invisible Trinity.

Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those states, which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the powers in their reciprocal relations upon the sublime truths which the holy religion of our Saviour teaches—

They solemnly declare, that the present act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take, for their sole guide, the precepts of that holy religion; namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections. In consequence, their majesties have agreed on the following articles:—

Art. I. Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will, on all occasions, and in all places, lend each other aid and assistance; and, regarding themselves, towards their subjects and armies, as father of families, they will lead them, in the same spirit of fraternity with which they are animated to protect religion, peace, and justice.

Art. II. In consequence, the sole principle in force, whether between the said government or between their subjects, shall be that of doing each other reciprocal service, and of testifying, by

unalterable good will, the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation, the three allied princes looking on themselves as merely delegated by Providence to govern three branches of the one family, namely, Austria, Prussia, and Russia; thus confessing that the Christian world, of which they and their people form a part, has, in reality, no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

Art. III. All the powers who shall choose solemnly to avow the sacred principles which have dictated the present act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this holy alliance.

Done in triplicate, and signed at Paris, the year of grace, 1815, 14th (26th) Sept.

(L. S.) FRANCIS,
(L. S.) FREDERIC WILLIAM,
(L. S.) ALEXANDER.

Conformable to the original,
(Signed) ALEXANDER.

## BAPTIST MISSION.

(TRANSLATION.)

*Letter from Krishna Pal, the first baptized Hindoo. To Mr. Barclay, of Kilwinning, my future state's friend.*

RECEIVING thy letter, and being filled with joy, I blessed and praised God, for God is glorified in the love you show to us, and our minds are refreshed. *You pray to God, and hence the people of Bengal obtain salvation.* Christians are not of this world, therefore the world hateth them, but it hateth them without a cause, because it knoweth not the Father nor the Lord Jesus Christ. God will fulfil his own word of prophecy; as the waters fill the sea, so God will fill the earth with the religion of Christ. Now this day is begun, for the glad tidings of Christ's death have been spread over Bengal, and the people of many other kingdoms are coming to be baptized. The minds of all are shaken, and they begin to think, "These people are disproving our old religion, and preaching to us a new religion through the death of Christ, what shall we do? If we believe in the religion of Christ, we shall fall into disgrace, and if we do not believe, we shall fall into everlasting punishment." In this way the minds of the people are divided.

In the city of Calcutta, the brethren built me a house, where I staid four years, and preached at fifteen houses during the week, and at the houses of many others had meetings for prayer and worship. To write all would be too much, on which account I forbear. After this I went to Sylhet, on the way I came to Dhaka, and took a house; there I obtained favour in the eyes of Mirjauclee, a Mogul, who asked me why I came there. I said I had with me many books. He asked, what books? I informed him that I had the Law, and the Psalms, and the Gospels; that some of these books were in the Bengalle, the Persian, and the Hindee languages. To-morrow, said he, I will invite you to my house, for many Moguls come to see me. The next day 24 Moguls assembled, and the above person sent a servant to call me, desiring me to bring my books with me. I took one Bengalee and four Persian books with me, and placed the books before them. Three of them began to read. One of them fell upon the passage in Matthew, "If thy right hand offend thee, cut it off," &c. He praised the passage, and said, Huzrat Easa, (the excellent Jesus,) had given to his disciples good instructions. They took thirty books, and two others for the Nabob, and one for the son of a European. Thus thirty-three books were put into the hands of these people. To my lodgings many came, to whom I preached the glad tidings of the Saviour's death; many asked for books, but I gave only a few, for I had yet far to go. From hence I went to Sora, and going into the market-place, conversed at the court house, reading the 5th of Matthew. The people were pleased, and requested me to leave them some books. I gave them about forty. On my journey in the other places, I preached the Gospel to many; but I forget the names of the places. At length I arrived at Sylhet, and gained an introduction to Mr. Smith, by a letter from Mr. Carey. Mr. Smith sent the letter to the judge,

who called me, and inquired into the object of my visit. I told him I was come to preach about the death of Christ, and give away books. "What books?" Parts of the Bible in Bengalee, Persian, and Hindee. "Let me see them." I brought them all to him. He examined them, knowing the Bengalee and Persian, and gave me leave to supply those who asked for them. Several persons of the judge's court took books, and they were soon spread through the town. Many people from other parts were then at Sylhet; they also came to the house of the Judge, and received the Scriptures. The Judge invited me to stay at Sylhet four or five days, after which he promised to send me to another part of the country, he did so, and furnished me with the guard of a Sepoy, directing me to go to Perooya, in the Khashee district. I went thither, after some days. Here the Judge built for me two large thatched houses, and I staid here six months and baptized several persons, four of them Sepoys, and two of them Khashees, and another a man of Assam. From hence I returned to Serampore; but, on my way, and in many districts delivered the news of salvation, the particulars of which I cannot write. In April of this year I went to Cutwa; and after a short stay went to the great festival of Uradweep, when 100,000 people were assembled. Amongst the crowd I preached the Gospel. A Bramhun, who has near 1000 disciples, was at this place. I had conversed with this man eight years before this. When I met him in the crowd, I said. "Oh! Bramhun, where art thou going with all these disciples. Turn again, Christ has given his soul for thee." He said, "Not yet—after ten years we shall all be one cast." I said, "Ah! Bramhun, but if you die to-day, where will you go? If you can this hour turn to Christ, you will be blessed." He answered, "I agree to your doctrine, but at present I cannot avow myself; when the time comes, I will do it."—From hence I returned to Cutwa, and took a journey into Beerbhoom. I first called on our baptized brother Veishnub-das at Sioorees. He had formerly been a disciple of Rusu-raj. I staid with him four days and talked to many.—At Lapoor I found a Choitandas, a friend; though not baptized, he believes in Christ. At night, many people from the village came to his house. I read to them a part of John, and explained, and they heard attentively. From hence, I went to Lakra-koonda, and found Krishnu-rose, one of the disdisciples of Rusu-raj. The latter was the leader of near a thousand people: but several of his disciples have been baptized. I staid here two days, praying and preaching. Krishna professes to wish for baptism. At Mukumbhooree I preached twice: I now returned to Cutwa and from thence to Serampore.

A man of the name of Ram-doolal has 100,000 disciples; several of them have been baptized. Another man named Neeloo, who had about 100 disciples, has lost some few by their baptism. He was proud, and could not confess Christ openly; but some of his people are still listening to the word.

In this manner, from Calcutta, to all the country round, from Nepal northwards, to Benares in the west, and from thence to Sylhet in the east, the Gospel of God is being made known.

KRISHNA PAL.

*Serampore, July* 20, 1814.

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## LETTER

### *From Mr. Chater to Mr. Ivimey, relative to the loss of his two Sons by Shipwreck.*

My dear Brother,

I write to you now from the dreary depths of affliction. Many months before you will see this you will no doubt have heard of the sharp, heavy, almost insupportable trial, with which our allwise, most righteous, and most gracious God has been pleased to afflict your missionary brother and sister, in Colombo. I suppose you had received information that led you to expect you might see our two dear lovely first-born sons in England; but instead of that you have heard that these poor dear little fellows have met with an untimely death, in a watery grave. O what reason have we to say, "Thy way, O God, is in the sea, and thy footsteps are not known." Rebellious nature would lead us to say, "O why did Providence give us two such lovely, promising boys, if they were to be so soon cut off, and both snatched away in such a distressing manner? Why were we led, after we had prayed for months that we might be directed to do what was right, why were we permitted to send them by that fatal vessel, which was destined, instead of conveying her charge to their desired haven, to bury them in the sea, or leave them floating, lifeless corpses upon its surface? How can we, under such very trying and mysterious dispensations, how can we believe that "God is love?" That like as a father pitieth his children, so the Lord pitieth them that love him. He knoweth our frame, &c. No, rather all these things are against us. If we are be-

reaved of our children, we are bereaved. Let none attempt to comfort us, for we will go down into the grave unto our sons mourning." Such my dear brother, yea and worse than these, would be the mad ravings of blind unbelief and rebellious nature. But how different the language of Scripture and of Bible saints. "Be still and know that I am God." "Shall we receive good at the hands of God, and shall we not receive evil?" "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." And, I may add, how different the language of reason as exercised by a renewed mind. This leads us to say, in such a trial, as now exercises our faith and patience. True, our Father now makes us smart under his chastising rod. This dispensation is dark indeed. I know not why or wherefore such a stroke has been laid upon me; but I know that all things are ordered by him, and that he is infinitely wise, and therefore has made no mistake. He is a just God, and true: so that it is impossible there should be the shadow of injustice in any thing he does. Nay, so far from it, that I have no doubt but this very painful stroke is intended for good. "We know that all things work together for good to them that love God," &c. With regard to all that is dark and mysterious in the providence, I will at present trust and wait. Ere long, all will be made plain; "what he does I know not now, but I shall know hereafter."

Such are the considerations, my dear brother, that have supported and consolated the minds of myself and my dear wife under our present heart-rending calamity. The perusal of Stennet's excellent sermon on that text—"Be still and know that I am God," has been made a great blessing to us. Mrs. Chater felt the first shock severely, and from her particular situation, I dreaded the consequences; but blessed be the Lord, she was soon enabled to listen to the dictates of reason and religion, and has been mercifully supported. I have myself, (to the praise of rich grace be it spoken) been more than supported. I have found the language of our dear Pearce as suitable as possible to my experience. "Sweet affliction," &c.

As Mrs. Chater is unable to write to her sister, and excepting a few lines I have sent to Dr. Ryland, I can send no more than this by the present conveyance. You will much oblige us by informing our dear brothers and sisters how the Lord has brought us through our heavy trial. This is the fourth day since we heard of it.

I need not say pray for us. I know you will; I have no doubt thousands will. This is a consolation.

I have just obtained liberty to preach in the Fort, and I hope a prospect of doing much good is before me. Were I in a better mood for writing, many pleasing circumstances might be mentioned, I have now only time to add, that my dear wife, uniting in Christian love to yourself, Mrs. Ivimey, and more than I can name.

I remain in deep affliction,
Your's affectionately,
J. CHATER.

*Colombo, Sept. 1st*, 1815.

# Domestic Religious Intelligence.

## BAPTIST IRISH SOCIETY.

*Letter of Instructions from the Committee of the Baptist Irish Society, to Mr. Edmund Rogers.*

*Committee Room, Oct. 24*, 1815.

DEAR BROTHER ROGERS,

FROM the information received concerning you, the committee of the "Baptist Society for promoting the gospel in Ireland," have engaged you, as an Itinerant, for six months, hoping it may lead to your permanent settlement in that part of the united kingdom, too long neglected by all classes of British Christians. Before you proceed to the place of your destination, which we suppose will be Portarlington, (but in this particular you must be directed by the corresponding committee, in Dublin,) you will, we are fully persuaded, be gratified to receive from the committee some general directions, and advice, as to the measures they wish you to adopt, to carry into effect one of the objects of the society; viz. "to encourage ministers to itinerate in Ireland," for the purpose of extending the knowledge of the gospel of the Lord Jesus; by preaching the doctrines of the reformation,

in which the Baptists agree with all the orthodox protestant churches.

The object, dear brother, which you have in view, is the same as that of the apostle of the Gentiles, who was sent "to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of their sins, and an inheritance among them which are sanctified by faith in our Lord Jesus." "The field," a part of which you are sent to cultivate, "is the world," and you will find "the men of the world, living without God, without Christ, and without hope," both amongst Roman Catholics, and Protestants; you will not, therefore, let any religious distinctions make any difference in your attention to the unconverted; as an unconverted Roman Catholic, and an unconverted Protestant are alike in the gall of bitterness, and in the bonds of iniquity. Recollect that your work relates entirely to *religion*, you will, therefore, have nothing to do, or say, respecting the political questions which disturb that country; and which have lately produced so much misery in those parts of it to which you are destined. "My son," says Solomon, "Fear thou God and the King, and meddle not with those who are given to change." Should any person wish to draw you into conversation upon these topics, say—"I am doing a great work, I cannot come down, why should the work cease while I talk with you?" If you confine yourself to your appropriate work, in preaching the gospel, neither religious nor political establishments will suffer from your labours: as every true convert to the religion of Jesus Christ, will be taught to "fear God and honour the king."

From the deep root popery has taken in Ireland, and the many superstitious practices it has introduced, you will find that many "high looks and vain imaginations," will oppose the spread of the gospel. Remember, however, that in opposing them "the weapons of your warfare are not carnal." Never employ the shafts of ridicule, nor the arrows of satire, much less the unholy instruments of contumely and reproach. Let your superior knowledge be productive of sacred compassion, and be willing to "become all things to all men, if by any means you may save some." Let it be seen by all who hear you, that you are influenced solely "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left."

You will find also, that many Protestants have imbibed a large portion of the spirit of the present evil world, and are too much conformed to its maxims and sensual pleasures. It will be necessary, dear brother, that you should "be in the fear of the Lord all the day long," in order to be fortified against the danger which this spirit, even in the circle of your friends and acquaintance, may expose you. You will require great wisdom so to conduct yourself, as not to lose the friendship of such persons, by severe or ill-timed reproof; and by discovering the genuine spirit of religion, to convince them, that though they may have a "name to live," yet that while they are "living in pleasure they are dead while they live." These are the sort of persons of whom the apostle Jude speaks, "and of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

On your arrival in Dublin, you will find several hearty friends of the Society, who will receive you with Christian affection. This, we are certain, you will return, with the most respectful esteem. Our worthy Brother West, having been, for many years, in the Christian ministry, and for several years in Ireland, will merit your confidence. You will act wisely to look up to him for counsel and direction in any matter of difficulty that may occur. Always treat him with the respect due to a father, and you will receive, in return, the affections due to a son.

In the county of Westmeath, you will meet with our other brother, M'Carthy. His labours, for two years past, have, we trust, through a divine blessing, "set before you an open door, which no man will shut." Notwithstanding he has accepted the pastoral charge of the newly-formed church at Thurles, he is constantly employed in preaching at many of the towns and villages in the vicinity. This is the plan we recommend for your imitation. Make some large town the place of your chief attention, and endeavour to build up a church of Jesus Christ; but, so far as it is possible, unite with your worthy colleague in preaching the gospel in "the regions beyond you;" saying to the inhabitants of remote districts, "We are come as far as unto you also, in preaching the gospel of Christ."

You will pay particular attention to the Sunday schools, which have been established at several places in Westmeath, and some adjoining counties, and give all encouragement to the worthy

persons who are employed in superintending them. The Committee will expect you to keep a regular journal of all your proceedings relative to the Society, which you will, if possible, send them every month.

If you have any convenient opportunity of getting acquainted with the excellent men, who, in the West of Ireland, are employed, by the Society, in reading and expounding the Irish Scriptures; or those schoolmasters, who are engaged in teaching the Irish language; we hope you will embrace it. The Committee will be glad to hear, from you, every thing you can communicate of the progress of evangelical truth among the aborigines of the country. You will, probably, find, that your knowledge of the Welsh language will be favourable to your understanding the colloquial Irish language, as they are acknowledged to be branches of the same stem—the ancient Celtic. It will be very gratifying, also, to the Committee, should you finally resolve to settle in Ireland, if you will learn the Irish language, that your ministry may be occasionally exercised, with more acceptance, in those parts of the country, where the people are enthusiastically attached to their native tongue, though they converse in English.

Permit us, very dear brother, to add, Make it your supreme "study to approve yourself unto God." For this purpose, be "determined to make known nothing," among the Irish, "but Jesus Christ, and him crucified." On every occasion of religious worship, exhibit the cross of Christ, not a material, but spiritual object; not for the purpose of superstitious adoration, but to the eye of faith for promoting holiness of heart and life. Let the death of Christ, as the only sacrifice for sin, and the life of Christ in heaven, as the only prevalent intercession with the Father, be the constant theme of your ministry. Let the representations you make of the evil of sin, when you show the necessity of "repentance towards God," be derived from the purity of the law, exhibited in the cross. Let your representations of the ministry of reconciliation, when you preach the necessity of "faith towards our Lord Jesus Christ," be drawn from the design and efficacy of the blood of the cross. Thus, dear brother, "knowing the terrors of the Lord, you will persuade men" to "repent and turn to God, and do works meet for repentance." Understanding the "message of reconciliation," you will "beseech" your hearers "to be reconciled unto God," by believing in him "who was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

In all your labours, ever remember the absolute necessity of the influence of the Spirit of God, to make your ministry successful.

Recollect, that "neither is he that planteth any thing, neither he that watereth, but God who giveth the increase." Study and preach the gospel with a humble and prayerful dependence upon the promised assistance of the Holy Spirit. Thus you may both "plough" and "sow in hope," that "the Spirit will be poured forth from on high, and the desert become a fruitful field."

Finally, brother, "we commend you to God, and to the word of his grace;" for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." And now, dear brother, on behalf of the Society, we conclude by saying, "Arise, for this matter belongeth unto thee; we also will be with thee; be of good courage, and do it."

Signed, on behalf of the Committee,
JOSEPH IVIMEY, *Sec.*

### *Extract from Mr. Edward Roger's Journal.*

"Lord's day, Dec. 3d.—Preached at Portarlington, in the morning, to a tolerable congregation—attended the school in the afternoon—preached again in the evening; the place was nearly filled; the people very attentive, and I was particularly assisted in preaching.

"Friday the 15th.—Preached at the Dear Park; the room was quite full. I was informed that every protestant in the village, except one, was present. The appearance of so many poor people coming to hear the Word of God, and the very great attention they paid, did my soul good. I can truly say, an Irish cabin is an excellent place to preach in. There were also nine persons from Portarlington hearing me. The evening was very wet; but it appears that a little rain will not prevent a warm-hearted Irishman to go a long mile and a half to hear the gospel.

"Wednesday, 20th.—Left Portarlington on a visit to Dublin—Preached at Swift's Alley Lord's day the 24th.—Thurday next I am to preach a sermon in my native language, (Welsh,) to the Denbighshire militia, at the Moravian Meeting-House."

## *BAPTIST* ACADEMICAL INSTITUTION, AT STEPNEY.

The annual meeting of the subscribers and friends to this institution, was held, at the New London Tavern, Cheapside, London, January 10th, 1816, when the report of the committee was read, and officers chosen for the ensuing year.

State of the institution, from June, 1814, (when the last report was printed,) to January, 1816.

The much lamented death of the pious and excellent Mr. Sutcliff, rendered it necessary to provide other situations for the three students under his care; two of whom were, therefore, placed with Mr. Blundell, of Northampton, and one with Mr. Anderson, of Dunstable.

Six students have been received on the funds of the society; five of whom have been admitted into the academy at Stepney, and one has been placed under the care of Dr. Steadman, at Bradford.

Three students have been obliged, on account of ill health, to resign their studies before the expiration of the usual term; one of whom, *viz.* Mr. John Vickers, has been since removed by death.

Four students have recently left the academy, having finished their term of four years. One of them has received the exhibition of a friend, and is gone to the university at Edinburgh. Another has accepted an invitation from the Baptist Irish Society, in London, to spend six months in Ireland, with a view to promote the important object of the society, in that dark and much neglected country; and two have accepted invitations from destitute churches in the country.

Five students also, in the country, have finished their studies; who are now exercising their ministry, with acceptance in different parts of the kingdom.

The committee have received applications on behalf of several young men, of approved piety and promising gifts, to be admitted into the academy, two of which have been accepted.

The expectations formed of the advantages resulting from the establishment of such an institution, as that at *Stepney*, in the vicinity of the *metropolis*, have already been, in some measure, realized; *viz.* That, while it would supply the means of culture and improvement, to promising talents for the work of the ministry, it would, at the same time, afford an opportunity of assisting destitute congregations; of extending the gospel to the adjacent villages; and, ultimately, supplying vacant churches with acceptable pastors.

*Rules of admission.*

1. The candidate is required to apply to the committee, by letter, briefly stating, in his own words, his views of the leading articles of Christianity, and the means of his conversion.

2. It is expected that he will be recommended by the church to which he belongs, as having a good moral character, and as possessed of real piety.

3. If the candidate be admitted as a probationer, the president shall report concerning him at the expiration of three months, or sooner, if he think proper. But, before the expiration of the probationary term, the candidate shall be examined by the ministers of the committee, who are considered a sub-committee for that purpose.

4. If the ministers, forming the sub-committee, be satisfied, and the president report favourably, the candidate shall be admitted as a student for 1 year.

5. When the first year has expired, the student may apply to the committee, by letter, for leave to continue another year, which (if the president report no objection) shall be granted; and so on, through the term of four years.

6. The student, on his being admitted for one year, shall be expected to unite, if he be not already united, with one of our churches in London, or its vicinity.

7. The student shall engage, at the time of his admission, that, while he is under the patronage of the society, he will not listen to the invitation of any destitute church, without the knowledge and approbation of the president, and the committee; and, that, while he continues in the academy, he will submit to the regulations, that are now, or may be hereafter established, for the preservation of order in the family.

N. B. It is expected, that provision be made, by the friends of each student, for clothes, washing, and other incidental expenses.

*Committee,*

From Christmas, 1815, to Christmas, 1816.

Rev. William Newman, President.
Joseph Gutteridge, Esq. Treasurer.
Rev. Thomas Thomas, Secretary.

| | |
|---|---|
| Rev. T. Griffin | Mr. W. Burls |
| —— J. Hoby | — B. Chandler |
| —— J. Hughes | — W. Cornwell |
| —— J. Ivimey | — J. Danford |
| —— T. Thomas | — H. Fletcher |
| D. Alexander, Esq. | — J. Fletcher |
| Mr. C. Barber | — G. Meyer |
| — B. Beddome | — J. Penny |

Mr. W. Sabine — Mr. T. Smith
B. Shaw, Esq. M.P.— R. L Storks
Mr. E. Smith — R. Westley.
— J. J. Smith

Rev. W. Newman, Theological
—— S. Young, Classical
—— F. A. Cox, A. M. Mathematical
} Tutors.

Subscriptions and donations are received by any gentleman of the committee, and by Mr. B. Lepard, Pundersoun-place, Bethnal-green, Collector.

☞ Applications on behalf of candidates, may be sent to the Secretary.

The following form is recommended to such persons as may be inclined to bequeath legacies for the support of this institution.

ITEM. "I give and bequeath unto the Treasurer, for the time being, of *The Baptist Academical Institution at Stepney*, near London, established in the year 1810, the sum of , to be applied towards supporting and carrying on the designs of the said institution, which I direct to be paid by my executors, within months after my decease, out of my personal estate."

## TROWBRIDGE AUXILIARY SOCIETY,

TO THE

## BAPTIST MISSION.

WE rejoice to find, that these useful institutions are increasing in different parts of the United Kingdom.

At a meeting of the friends and subscribers of the Baptist Mission, held at the meeting-house, Back-street, Trowbridge, on Monday evening, January 1, 1816, the following, amongst other rules, were read and unanimously agreed to:

1. That this meeting highly approve of the plan and proceedings of the Baptist Missionary Society, and heartily wish them every success; and, convinced of the importance of the work in which they are engaged, are anxiously solicitous to co-operate with them in their laudable exertions.

2. That, in order to carry their designs into effect, they resolve, that a society be now formed, and that it be designated "The Trowbridge Auxiliary Society, in aid of the Baptist Mission, and the translation of the Scriptures in the Eastern languages."

3. That any person, subscribing one penny per week,—two shillings per quarter,—or ten shillings and sixpence, or upwards, per annum, shall be considered a member of the society.

# ORDINATIONS.

## PONTYPOOL.

December 13th, 1815, the Rev. David Powell, late student of Abergavenny, was ordained over the English particular Baptist Church, at Pontypool, in the county of Monmouth. The Scriptures were read and the blessing of God supplicated, by Mr. Davis of Carewent;—Mr. Evans of Carlcon delivered the introductory discourse, asked the usual questions, and received the confession of faith;—Mr. Edmonds of Trosnant, (a village adjoining the town of Pontypool) offered the ordination prayer;—Mr. Thomas Tutor, of the Baptist Academy, at Abergavenny, gave the charge from 2 Tim. iv. 5.—Mr. Rowland, of Abergavenny, addressed the people from Deut. i. 38;—and Mr. Evans, of Brecon, concluded the morning service by prayer; who, with Mr. David Jones, student at Abergavenny, preached in the evening a double lecture.

## DISHFORTH.

On January 1st, 1816, Mr. Dansbrough, Boroughbridge, was ordained a Co-Pastor with Mr. Terry, of Bestal, over that part of his church meeting now at Dishforth, where a neat small chapel has been fitted up, with a baptistry, by Mr. Morley of that place, at his own expense, which holds near 300 people.

The public worship began at ten o'clock, by reading; after a short prayer, Eph. iv. 1—20. and 1 Tim. iii. Mr. Paxton, of Green Hammerton, prayed;—Mr. Whitfield, of Hamsterly, made the inquiries of the parties respecting choice and acceptance, requested and received an approved confession of the doctrines of the blessed gospel; after which he prayed, with laying on of hands, along with brother Terry; after singing, the charge was given, from 2 Tim. ii. 24—26; and Mr. Terry, delivered a suitable and affectionate address to the people.

## RECENT DEATHS.

DIED, at Middleton-Cheney, in the county of Northampton, on the 10th of December, 1815, Mrs. Davis, wife of the Rev. Richard Davis, of that place. Her death was improved, to a numerous congregation, in a sermon, by the Rev. William Gray, of Chipping-Norton, from James, iv. 14.

ON the 3d of February, 1816, died, suddenly, in the sixty-second year of his age, Mr. William Brackstone, upwards of twenty years a deacon of a Baptist church, at Devizes.

# LINES,

## WRITTEN BY A LADY DURING A THUNDER STORM.

Hark! how the son'rous thunder rends the air:
See the red lightning cleave the distant skies!
See man and brute an equal terror share,
While each in haste to seek for shelter flies.

My soul, to vanity and folly prone,
Let this dread scene unite thy roving powers;
But are such awful scenes as these alone
Sufficient to alarm vile hearts like ours?

Needs the omnipotent, almighty Lord,
The thunder-bolt, or lightning's power display,
To rouse a worm—when at his dreadful word,
Angels and devils tremble and obey?

Amazing love! to spare our sinful race!
Beyond expression obstinate and vile:
Yet oh, unknown, unmeasurable grace!
God, through his Son, on mortals deigns to smile!

O Lord, I am deprav'd and full of sin,
Wretched, and destitute of every good,
To thee I fly, for thou canst make me clean,
Oh, wash me in thy purifying blood.

Then let the lightnings flash, and thunders roar,
Should earth and skies with jarring discord blend,
Calm and serene, my Maker I'd adore,
The Almighty God, my Father, and my Friend.

# LINES,

## WRITTEN ON A STORMY EVENING IN SEPTEMBER.

Mary! list how yonder blast
Loudly roars, and, wildly swelling,
Frequent in its gusts, and fast
Raves around our lowly dwelling!
Yet, secur'd from its intrusion,
Smiles our hearth and cheerful flame;
Far or near the dread confusion,
Sit we here, and chat the same!

O! 'tis mercy from above
Checks our every rising fear;
Guards the little home we love,—
Gives the peaceful blessing here!
All this tumult round our planet,
Moves, some purpose to fulfil;
Hath no self-control, nor can it,
But effects its Maker's will!

Times, like this, of great distress,
Somewhat of God's pow'r declare;
May it much our minds impress,
While we kneel at evening prayer!
Hark, my love! the tempest rises;
Down in torrents drives the rain:
O! how many this surprises,
Toss'd upon the whelming main!

Ah! methinks, the winds, wild-raging,
Burthen'd come, with many a sigh;
And, each hollow moan presaging,
Tells of many doom'd to die!
Down thy cheek the tear is stealing,
Piteous of the seaman's pain;
Tears are prayers, which Christian feeling
Never sends to heav'n in vain.

Now, if Christ be felt, thy treasure,
Mariner, thou needst not fear:
Winds and waves fulfil his pleasure;
He prescribes the storm's career!
Happy soul! if grace hath found thee,
Faith shall over fear prevail; [thee,
Thou mayst smile, though death surround
There's a "needs be" for the gale!

Love still rules, though tempests hide it,
(God is merciful as just!)
Trembling worldlings may deride it;
Christians will adore and trust.
God hath given, with hand unsparing;
Man hath reap'd th' autumnal grain;
Comes the blast, new bounty bearing,
Comes the soil-reviving rain!

Torrents! blasts! exhaust your raging,
Not a murmur shall you raise!
Faith, your awful force assuaging,
Faith shall terror turn to praise!

*London.* E. A.

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